

# *The Brooklyn Jewish Center Review*

*January, 1946*

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# THE BROOKLYN JEWISH CENTER NEEDS AN EDUCATIONAL INSTITUTE *NOW!*

To render the additional services demanded of it by a greatly enlarged membership (now totalling 1800), and by a community that has become progressively aware of the importance of the Center as one of the leading Jewish institutions in the country.

## *The Educational Institute will provide—*

1. CLASS ROOMS to relieve the abnormally crowded conditions in our schools and to provide for the enrollment of the numerous pupils whom we must now turn away. At least eighteen rooms will be required to accommodate all children enrolled in the three schools of the Center, the Institute of Jewish Studies for Adults and the club activities. We now have only six.
2. AN AUDITORIUM for school assemblies, children's congregation, and other events advancing the education of our children. The Auditorium will have approximately three hundred seats and will be fully equipped for motion pictures, dramatic performances, etc.
3. CLUB ROOMS for youth groups active in the Center. Many, at present, cannot find room to meet and so are denied the cultural and social advantages that the Center can provide.
4. A NEW LIBRARY to provide adequate space for the large and ever-growing collection of books, and additional facilities to enable the increasing number of readers to borrow and consult them.
5. AN OUTDOOR PLAYGROUND on the adjoining plot where children can find the recreation that will best promote their physical development.
6. A CHILDREN'S GYMNASIUM for indoor sports and recreational activities.
7. A KITCHEN and DINING ROOM for the use of the schools and clubs.
8. FIRST AID ROOMS for emergencies.
9. FACILITIES for the meetings of organizations active in causes promoting the best interest of American and Jewish life.
10. OFFICES to meet the needs of the greatly increased educational staff.

**EVERY MEMBER WILL WANT TO MAKE  
THE BROOKLYN JEWISH CENTER GREATER!**

# BROOKLYN JEWISH CENTER REVIEW

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## AN INQUIRY WITHOUT TRUE PURPOSE

**D**ESPITE the high auspices under which the Anglo-American Commission of Inquiry has begun its labors, it is difficult to restrain a feeling of skepticism concerning its whole program. Even a cursory examination of the circumstances under which it was constituted gives rise to a strong belief that it was suggested by the British as a subterfuge and accepted by the American authorities, either out of an inadequate knowledge of the problems under consideration or in the hope that future developments might make it unnecessary to adopt an unpleasant decision.

This is but another way of saying that the Commission has been foisted upon all of the parties interested in the problem of Palestine and Europe's Jews with no real belief on the part of anybody concerned that it is either an effective or an honest method of approach to the underlying problem.

The terms of reference of the Commission limits its work to a two-fold field of inquiry. In essence, the Commission will inquire into the absorptive capacity of Palestine so far as immigration is concerned, and into the desire of Europe's Jews to emigrate to Palestine. If these were original problems on which no light had been shed by prior investigations, there might be some factual need for the creation of the Commission. There has been, however, so much investigation in the past, and an accumulation of so much true knowledge on both subjects, that one cannot repress the feeling that the Commission has no real reason for being, but (even though its members are innocent of any such design), it is merely a screen for other, and ulterior, motives. We could name many previous investigative inquiries into the absorptive capacity in Palestine. It is sufficient, however, to

mention Professor Lowdermilk's favorable —nay, enthusiastic—conclusions.

With respect to the desire of European Jews to emigrate to Palestine, one has but to think of their horrible past and contemplate the miserable prospects for the future to be certain that, with but a minimum of exception, these Jews would travel to Palestine without demur and on the moment. Certainly the Commission will undertake no person-by-person inquiry among individuals. It will necessarily be restricted to the testimony of representatives of groups; and that testimony has already created a record replete with entreaty for the right to leave Europe and live in Palestine.

We have expressed a doubt as to the good faith of the British in this connection. That doubt—and doubt is a pale and colorless word to use in the premise—is based on the previous record, for one-quarter of a century, of Britain with respect to its fiduciary obligation concerning the Mandate. It is also based on immediate history. The despicable repudiation of its previous pledges concerning Palestine by the Attlee ministry and the Labor Government gives that group no standing as an honorable body. The callously brutal attitude of Mr. Bevin concerning Jewish suffering in Europe disentitles him to be a participant in any program concerning Jewish welfare. Moreover, we already see emerging another twist in the devious turnings of Britain. The Commission had no sooner begun to sit in Washington than it was intimated in London that the whole problem would be transferred to the United Nations Organization for its consideration. It must be remembered that the Commission is not a creation of that Organization. It is the creature of two governments, of Britain and the United

States, and must report to these governments. If, while in the midst of its deliberations, there is already an intent to render its findings nugatory, then certainly it cannot be expected that the work of the Commission will command much respect. If the United Nations Organization is ultimately to pass on the problem, then any Commission of Inquiry should emanate from that body. This transference strongly suggests that the United Nations Organization will subsequently appoint its own Commission—and so on, *ad nauseam*.

It is possible to condemn the attitude of the American Administration from still another point of view. Both Houses of Congress have, by resolution, affirmed the traditional American policy favoring the establishment of a Jewish Commonwealth in Palestine. True, under our Constitution, treaties and similar engagements are within the province of the Executive. Nevertheless, that Executive should pay great attention to the will of the people, as expressed by Congress. It is clear that by sponsoring the dilatory machinery of this Commission, the Executive has run counter to the will of the American people, as expressed by Congressional resolution. The Executive has been out-traded by the British and jockeyed into a position of being at odds with a coordinate branch of our government.

*Cui bono?* Who gains by this maneuver? Certainly, not the Jews of Europe, who are dying in droves because of the delay. Certainly, not either the people, or the land of Palestine, where delay plays into the hands of the Arab *effendi*, and gives them more opportunity for political tactics contrary to the interest of the mass of Arabs. Certainly, not the United States, which is being caused by the delay to lose its own rights as a signatory to the Treaty of San Remo. And equally certainly, not Great Britain, which sinks

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### TO THE LAY LEADERS OF OUR SYNAGOGUES

I WANT to record a very interesting news item which appeared in a recent issue of the popular and excellent Anglo-Jewish weekly, *The Jewish Post*. It was marked "Special"—and, indeed, I regard it as of special significance to all our Jewish congregations in America:

"An unprecedented step may be taken by Mt. Zion Hebrew Congregation, Reform, of this city when the boards of the officers of the Temple, the Men's Club and the Sisterhood, will be asked to pass a resolution resolving to attend services each Sabbath.

"The resolution, drawn up by the Joint Temple Attendance Committee of the Sisterhood and Men's Club, is also being

presented to individuals to sign as a pledge.

"Recognizing the primacy and importance of the Synagogue and the Sabbath in Jewish life, we, officers and Board members of the Temple, the Sisterhood, and the Men's Club, reaffirm our loyalty to these institutions and hereby resolve to manifest our devotion to them by attending Sabbath services regularly and as often as possible, by refraining from scheduling social functions on Friday evenings, and by refusing to attend such gatherings when they are in conflict with the major activity of the Temple's Religious Worship.

What the officers and trustees of this

ever more deeply into the mire of its own dishonor. (Aside from all practical questions of ultimate British interest and gain in the creation of a Jewish Commonwealth.) His own country has been charged by an Englishman, Lord Josiah Wedgwood, with having failed as the Mandatory "through treachery." Every day's delay, and every dead European Jew, and every Palestinian incident of disturbance and riot, and every threatening gesture by that puppet of the British Colonial Office—the Arab League: every one of these only makes more apparent British treachery. To paraphrase Cicero's words, the world may well ask, "How long, O England, will you abuse our patience?"

— WILLIAM I. SIEGEL

### Chief Rabbi Hertz—A Tribute

JEWRY, not only in the British Empire, but throughout the world, suffered a grievous loss in the death of Britain's Chief Rabbi, the Very Rev. Joseph H. Hertz. For he served not only the Jewish community of his own land and dominions, but every cause that touched

the welfare of his people and their faith in every part of the world. He was a devoted worker in behalf of a Jewish Palestine, and played a most significant role in the issuance of the Balfour Declaration. He was a staunch defender of his faith, and pleaded its cause with dignity as well as with unusual ability. He did much to popularize our sacred literature in the English language. It was his organizing genius that was responsible for those beautiful and noteworthy editions of the Pentateuch, the Prayer Book, the Book of Jewish Thoughts and, above all, the Soncino Edition of the Talmud.

We Jews in America have a personal pride in his distinguished career. For he prepared for the Rabbinate in our own Jewish Theological Seminary of America, of which he was the first graduate. His first pulpit was in an American city. He is the product of American schools. He always retained his interest in the welfare and in the progress of Jewish life in this land.

Dr. Hertz has left an indelible impress upon Jewish life in our generation. *Zecher Tzadik Livrocho.*

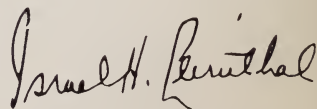
— ISRAEL H. LEVINTHAL

Temple have done should be followed by the men and women at the head of all our congregations, whether they be orthodox, reform or conservative. The trouble with most of the lay leaders in our religious life is that they think all that is required of them is to lead in financial support and, perhaps, make an appearance once in a while at a business meeting. That trusteeship or directorship means setting an example and a high standard in Jewish religious living to the rank and file of the people in the congregation is a concept which, alas, is not yet appreciated by many.

That attendance in the Synagogue for Sabbath worship is one of the great problems in American Jewish life need hardly to be emphasized. Some months ago I commented in this column on a national poll taken of Church and Synagogue attendance, and the sad showing of the Jewish faith. It is a situation that is giving grave concern to all who are vitally interested in the Jewish spiritual life of this country. I am completely convinced, however, that this problem would be more easily solved if our lay leaders—the important men and women in our congregations, the officers, trustees and directors—would set the example in this respect to the average member. I feel confident that this example would be followed.

In our own Synagogue, I am happy and proud to be able to say, we have large congregations attending both Friday evening and Sabbath morning. But I am compelled to admit that we fail to see present many of those who are chosen by the membership to lead and to guide the destinies of our institution. Such failure on their part in this important duty is bound to have a detrimental effect on the mind of the average Jew who looks to these selected leaders for guidance and inspiration.

The officers of the St. Paul Temple are to be congratulated on taking their duties so seriously and so understandingly. Let us hope and pray that their example will be followed by the leaders in many a Synagogue.



*This article is based on an interview with the first victim of the Belsen horror camp to arrive in the United States.*

## THE WOMAN KNOWN AS "KL A-21670"

By ALFRED WERNER

IT HAPPENED during a private social gathering in New York. Drinks and sandwiches were served in the living-room, the guests were engaged in small talk, and from a radio in an adjoining room came soft music. I was seated beside a good-looking young woman who turned out to be a refugee from Vienna, like myself. As she lifted her right arm to help herself to a cocktail, the sleeve fell back, baring a white, well-shaped arm upon which there were tattooed the letters "KL," each about one inch long. "Was ist das?" I asked, horrified. Fortunately, I had not embarrassed her. Obviously used to this question, she uncovered the lower part of her left arm, into which was burned the capital "A" and the number "21670."

Before she could respond to my look of curiosity and fright, she was led away by our hostess, a portly woman of fifty-five who always desired to give her guests what she considered a treat. "Friends," she addressed us solemnly, "tonight we shall have the pleasure of having a new arrival in America talk to us about her dreadful experiences. Miss Ella O. has the floor."

Ella had, indeed, come to this country only a couple of weeks ago, via Sweden. You could tell from her appearance that she was an immigrant. There was no make-up on her face, except for a tiny bit of lipstick; her lovely black hair was gathered in an untidy knot on top of her head, and she wore a simple black dress, unquestionably made in Europe. Yet she had the charm of a subdued femininity. Her nose was well-formed, there was a soft melancholy around the edges of her mouth, and her almond-shaped eyes were genuine *Judenaugen*, sensitive and deep.

"I shall not repeat what happened in my native Austria since March, 1938, after it had been invaded by the Nazis," she said. "You all have read a great deal about it, I am sure. My story will start in February, 1941, when the war was fifteen months old, while I was celebrating my fifteenth birthday in the desolate ghetto of Vienna, surrounded by an ocean of hatred."

What, she is only twenty? I said to

myself. She had the bearing, the poise, of a much older woman. Then I recalled how I, too, had been believed to be much older than I actually was when, several years ago, I had stood on the same spot where Ella now was standing, relating my own experiences in the dreaded Dachau concentration camp.

Ella's father, a dentist, was one of the nearly 50,000 Jews still left in Vienna of the original number of almost 200,000, the rest having either emigrated or perished in Nazi prisons. She came from a sheltered home. At first, the O's were left alone by the Nazis, as Dr. O., a veteran of the first World War, was one of the privileged *Judenarzte* permitted to treat Jewish patients. But that ominous "peace" came to an end in February, 1941. By that time, the Axis had been forced to swallow its first defeats. In Africa, the British desert army had driven the Italian troops out of Egypt, and General Wavell's men had captured Benghazi, while the Luftwaffe had definitely lost the Battle of Britain. To bolster up the morale in the hinterland, the Nazis renewed their attacks upon what was left of the Jews, mostly middle-aged or elderly people, many of whom were too sick or too poor to emigrate. "I am better off than a Jew, at least," the average German could comfort himself.

Ella spoke quietly, softly, refraining from dramatizing her former plight. She reminded me of another heroic girl I had heard talk about her experiences, Mary Berg, author of the famous "Warsaw Ghetto." Mary was fifteen when the Germans invaded Poland, and when she began to write her diary. "It is inconceivable," Mary jotted down, "that we have the strength to live through it. The Germans are surprised that the Jews in the ghetto do not commit mass suicide. . . . We, too, are surprised that we have managed to endure all these tortures."

I wish to retell Ella's story, in part at least, not because it is unique—we all have read stories of German brutality and Jewish suffering so awful that we could hardly finish them. Yet, to read about these happenings, and to hear a living

witness talk about them are two entirely different things. Perhaps to some people in the audience Ella was little more than a strange apparition from a world of horror that had been defeated by Allied power; to others, who had become callous to such narratives, she was probably one of those unfortunates who had shared with millions the tragedy of Europe. To me, however, she was a living symbol of our people's fortitude, of youth's immortal strength, of the power of will outsmarting and outliving the Reign of Terror.

Those who were to be deported to Poland arrived with small handbags containing their entire property at a certain unoccupied Viennese school building transformed into a concentration camp. Crouched on a thin layer of wet straw in mid-winter, Dr. O. suffered a nervous breakdown, while Mrs. O. wept day and night. From Vienna they rode for two days and two nights in over-crowded open wagons, blinded and frozen by the blizzard. Some died of the exposure, but the O's arrived at the place of destination—a huge ghetto in Poland. Within a few weeks, a typhoid epidemic reduced the number of ghetto dwellers from 8,000 to 1,000. The O's were among those who recovered, and Ella decided that they must flee from that fatal place.

Outwitting a drunken Polish policeman, they managed to crawl over the tall fence that separated the ghetto from the "Aryan" section of the city. A Pole was willing to lead them—for cash, of course—to what was considered a "safer" ghetto. But in the middle of a forest he suddenly trebled his demand, and since the O's didn't have that much money, he left them, cursing loudly. Ella managed to make the monster tell her in what direction the town was located, and for days and nights the three weak and hungry creatures crawled over the frozen ground, through an entirely unknown forest, until, miraculously, they reached their goal.

The new ghetto was not the "paradise" they had hoped for, for the Germans had changed their policy towards the Jews. The latter, apparently, did not perish fast enough; hence, the Nazis decided that those unfit for work should be killed immediately, while the able-bodied should be permitted to work for the Reich up to their exhaustion. Ella's mother was among the first victims of that new policy. One day she disappeared, with hundreds of other women. Ella never saw her again. When she learned that the same fate was to befall her father, Ella rushed into the commander's office and, noticing that nobody watched her, added her father's name to the list of those who were permitted to live—for the time being at least.

But one day she could not help her father any longer, though she had been "promoted" to the position of a Jewish *lagerkommandant* (a trustee) despite her youth. Ella saw him march, with hundreds of fellow-sufferers, towards the dreaded place from which no traveller ever returned. Almost out of her mind, she rushed back into the barracks of the Jewish overseers, of whom she was one, was quieted down by her colleagues and given a large glass of *schnaps* which she emptied in a single gulp. "*Rache!*" she cried. "*Nekomech!*"

Ella told us several details about life in the camp, where men and women toiled for the Wehrmacht. One day the Germans brought in three Russian-Jewish prisoners of war. They had to strip before the camp-inmates, then they were tied and hanged by their toes from the tall barbed-wire fence. For six hours they dangled in the heavy wind, then died.

The Jewish men and women were chiefly engaged in repairing and cleaning uniforms and underwear for the Wehrmacht. They were treated like cattle, but they were, at least, kept alive because of the increasing labor shortage. In February, 1943, the *Arbeitslager* (work camp) was suddenly transformed into a *Konzentrationslager* for some unknown reason. It was on that occasion that the "KL A-26170," her prisoner's number, was branded on Ella's arms. Her hair was shorn off and she was given the prisoners' garb, consisting of a thin striped linen dress and a pair of wooden slippers. For quite some time she slept beside a girl before the two young prisoners dis-

covered that they had been intimate friends in Vienna—so thoroughly had their appearance changed in the Nazi hell.

The chances of survival in a KL—concentration camp—were infinitely smaller than in an AL—work camp, since the living conditions were far inferior, the food ration much smaller, and the treatment deliberately brutal. Ella's will to live was strong enough to resist all the horrors. One day the rumor spread that the Red Army was coming closer and closer to the camp. The German director did not take any chances and ordered immediate evacuation. Two hours after the complete removal of the prisoners, the Russians marched into the deserted place.

One hundred and thirty women were crowded into one railway wagon, and the prisoners were moved westward. They arrived at Oswiecim (in German, Auschwitz), the place that will never be for-

gotten by Jews. When Ella entered the terrible bath, she did not know whether water or lethal gas would pour down from the pipes. Yet she happened to be among the "lucky" ones selected to bury the dead. Day after day she had to carry pails of sand to cover the burnt corpses. One day she noticed the arrival of several thousands of comparatively well-dressed men, women and children carrying luggage, who came from Theresienstadt, the "Model Camp," the "paradise." A week later, only a few hundred were left alive.

The Red Army continued to march. Moved to Germany proper, Ella first toiled in a quarry, where she had to carry big stones with her bare hands. If she dropped one she was beaten mercilessly by the S.S. The next station was an ammunition factory—the exhausted and underfed slave laborers had to march twice

[Continued on page 26]

## THE UNTELLABLE STORY

Reprinted from *Time*

**I**N Nürnberg's warm, well-lighted court-room, the lawyers tried to get the point across—these Nazis had killed 6,000,000 Jews. The spectators nodded. They had heard it before.

The lawyers tried again to tell the untellable story. These Nazis had killed 6,000,000 Jews. This was no report from a refugee agency. Here it was, right out of the Nazi files. The Gestapo's chief Jew catcher, Adolf Eichmann, said that 4,000,000 died in concentration camps and 2,000,000 were killed by extermination squads. Fat, brutal Hans Frank counted 3,500,000 Jews in western Poland in 1941, "perhaps 100,000" in 1944.

The spectators nodded. They knew; they had heard it before.

Perhaps only the icy winter wind that swept the bleak ruins of eastern Europe really understood—the wind that moaned through an emptiness where once people had turned up their coat-collars against the cold, young men who dreamed of great careers, young girls who dreamed of sons. There would be no careers and no sons now, for the girls and boys were gone.

Busy Nalewki Street in Warsaw, where the street vendors once hawked *bajjels*

on sticks, was empty, smashed flat. For the audiences that used to crowd the little *Ruski Teatr* in Riga there would be no more after-theatre suppers in the warm and friendly Café Schwarz. Wilno's Niemiecka and Tatarska Streets, once thronged by students of Talmudic learning, were empty. Gaon Street, named for Gaon Rabbi Elijah, the 18th-Century miracle-working rabbi of Wilno, was deserted.

They died in the great gas chambers of the concentration camps, in the traveling gas vans that moved from village to village, in freight cars whose floors were sprinkled with skin-searing quicklime; and in the sewers, the last sanctuary of hundreds.

Even if they died in crowded suffocation, they died one by one, as individuals, alone. But the figures of the protracted massacre—six of every nine Jews in Europe—were ungraspable.

If the untellable crime could ever be told, Nürnberg's evidence, as clear and specific as last week's robbery, had told it. But its immense inhumanity made it almost immune to translation into human terms.



THE Crémieux Decree brought into prominence the civic position of Algerian Jewry. But that situation is not isolated. That condition has repeated itself, with tragic variety, throughout the Orient. This war has upheaved so many ancient ghettos that it is necessary to survey the Asiatic Jew on the march from one tottering homeland to another makeshift landing.

From Casablanca to the Holy City of Meshed, from the tenebrous suqs of Marakech to the ancient glamor of Bagdad, across the Red Sea to the Indian Peninsula and beyond to the Chinese hinterland, the Jew has been bestirred to forced migration under totalitarian pressure—whether we call it a Nebuchadnezzar Slave Drive or Nazi Oppression.

It is not, however, our purpose to dwell on the Jew as a *bouc émissaire*—a sacrificial scapegoat of Nazi persecution, but to consider him against his Oriental background, against the flow of historical traditions that impinged on him, and to suggest post-war measures that would secure the implemented privileges predicated in the Atlantic Charter and in a desiderated Pacific Charter.

Co-terminous with Islam striding over the Middle East and North Africa has been the history of Jewry in these regions. And, strangely enough, considering the deliberately fostered hostile propaganda, the associations between these two Semitic peoples, with their cognate languages, have largely been, over spans of generations, of a sympathetic and intellectually cooperative character.

In North Africa itself there were periodic waves of migration—in Hellenic days, during the Roman domination, and in the Middle Ages, the earliest settlements dating as far back as the seventh century B.C. The Jews of Alexandria, for instance, enjoyed full citizenship. Philo Judeus—who flourished in the first century A.D.—estimated that the Jewish population reached over a million, spread over the entire country as far as Pentapolis and the frontiers of Ethiopia.

Inscriptions, reliefs, and similar relics—unearthed, among other spots, in Tripolitana, Setif, and Constantine—abound in references to Jewish communal affairs, dedications of synagogues, acknowledgments of gratitude to the reigning Ptolemy. The Alexandrian Jews in particular had good reason to be grateful, for

they enjoyed all privileges of social and commercial life. But these Hellenized Jews at the same time took on the coloring of their background, attracted by the Greek philosophies, Greek art and athletics, even orgiastic Bacchic rituals. The Jews began to prefer the names of Menelaus and Jason to the antique names of their patriarchs. They sacrificed to the pagan gods, ate forbidden foods, craved religious emancipation and, at the same time, self-emancipation.

But such emancipation met with periodic opposition. Jew-baiting became—as it has continued—a favorite sport. Manetho, the Egyptian historian, popularized the fiction that the Jew had anciently been driven from Egypt on account of leprosy. Jews, furthermore, shunned infanticide, were successful in the trades and professions, multiplied amazingly. The result was that Jewish houses were plundered, Jewish shops pillaged, Jewish vessels were burned in the harbor, and the streets ran red with butchered Jews.

With the growth of Christianity, hostility to the Jews grew concurrently. The Latin patristic writers and the Christianized Romans are almost uniformly condemnatory of the Jews. Minucius Felix makes savage thrusts at them. Tertullian says the synagogues were fountain-heads of persecution. Cyprian declares they have lost salvation by their stubbornness. Commodian, the poet-bishop, rebukes their rebelliousness. As the new religion established itself more deeply, Jews became officially grouped with heretics. Their civil rights went on diminishing and imperial edicts, discriminating specifically against Jews, forced them to disperse among the mountains and deserts of Africa.

Now the modern Egyptian Jews dwell mostly in Cairo and Alexandria. There are Sephardic Jews from Bagdad, Greek Jews and Levantines, together with a fair quota from Eastern and Northern Europe. Extremes of wealth and poverty

## An Expert Surveys the Condition of the Eastern Jewish Communities

# JEWS OF THE ORIENT

By HARRY E. WEDECK

are common. There are magnificent Nile villas used as summer homes and, in some of the quarters near the Rue Champollion in Alexandria, there are dark, stifling balconied tenements where ancient Jewry, impoverished economically, still thumbs the Talmud with the greatest intellectual and emotional relish.

Of all these Egyptian Jews the communal head was Joseph Aslan Cattai, whose recent death brought gloom to all Jewry in the Middle East. Cattai was a diplomat and financier, a philanthropist whose generosity was without limit. He was a member of the Egyptian Government and, while promoting numerous economic and industrial enterprises, was no less interested in founding, in 1925, the Egyptian Society of Jewish Historical Studies.

The position of Cattai in Egyptian official life proves how cooperative the association between Jew and Arab can be, if permitted to grow without sinister infiltrations. Jews have always been actively interested in their Arab kin. Joseph Halevy, the French archaeologist, was the first to identify, in 1870, the Himyarite inscriptions of South Arabia. That Semitic kinship spreads back to the sixth century A.D., when the last Himyarite king—Dhu Nuwas—was a Jew. In the later centuries, in the sultans' courts from Morocco to Bagdad, Jews were prominent as astronomers, translators, physicians, poets and historians, vizirs and counsellors.

In Algeria itself the Jewish tradition dates back directly to migration from Spain after the Inquisition—although legend goes still further, to the period after the Destruction of the Temple.

Algerian Jewry is now concentrated mainly in Algiers, Tlemcen, and Constantine, flourishing wherever it has been given civic rights, maintaining a sound

economic level until Vichy France came on the scene.

Further East, Bagdad was a Jewish center even in Biblical days. In the twelfth century the Jewish traveler, Benjamin de Tudela, found the prestige of these Jews assured, and their official position highly commendable. They enjoyed "peace, comfort, and much honor under the government of the great king." More recently the economic and cultural levels have sunk—although the early nineteenth century produced the great merchant princes who spread to India and the Far East—the Sassoons and the Ezras among them. The Nazi assaults have brought many refugees from Germany and Eastern Europe.

Until the war the Alliance Israélite Universelle supervised the schools—of which there were five—and offered training in domestic and vocational skills.

Iranian Jewry is equally venerable in its traditions, Teheran, Isfahan, and Meshed being notable cities with significant histories. It is, largely, of course, a history of persecution, with intermittent respites of peace. There are cogent reasons for linking the Jews of Iran with the descendants of Babylonian captives. It is noteworthy that the Afghan Jews—who also are believed to be of similar descent—were expelled from Afghanistan in 1937 and, bringing their lambskin trade with them, settled in the city of Meshed. Meshed still has a few Marranos, descendants of the cryptic Jews who early in the nineteenth century suffered the same kinds of persecution at the hands of Iranian Moslems as their forbears did in Spain.

The largest Jewish community is in Teheran, with a population of some 10,000, and with a composition of Ashkenazi Jews who migrated from Russia, French Jews who came in the nineteenth century, and recent German refugees. Occupationally, the Teheran Jews are small traders in the bazaars, carpet weavers. Hamadan, containing the reputed tombs of Mordecai and Esther, has a long cultural background. Even now there are said to be thaumaturgic rabbis in the city. The Isfahan Jews, on the other hand, who date back to pre-Christian days, have become highly Iranian in their ways.

In India the Jews, numerically, are lost among the 390 millions that populate the peninsula. But they have maintained

their identity and have in many cases made a significant niche for themselves. Among the Bene-Israel there is a tradition of descent from Middle East migrants, or possibly from the Lost Tribe of Israel. In the larger cities such as Bombay, Lahore, Madras, and Calcutta, most of the Jews spring from Iraq and Persia, with a minor intermingling of later European settlers. There are White and Black Jews; Urdu- and Arabic-speaking Jews; Jews who know only Mahrati and Gujarati; poverty-stricken Jews who closely follow Hindu ways; professional and industrial Jews who have a European cultural background. Like India itself, Jewry in India embraces the most extreme contrasts in wealth, social status, intellectual progress, and adherence to Hebrew ways.

It is an axiom that the forced migration of Jews through the centuries has driven them to the most remote corners of the globe. Even in the parched uplands of Baluchistan, Hebrew traces are evident to this very day. There are, for instance, among the Doms, the hereditary tribal bards, poetic legends involving the life and apocryphal adventures of the Prophet Musa, who is the patriarch Moses.

Still more amazing perhaps are those Chinese Jews with their yellow skins and high Mongol cheekbones and their plaintive intoning of Hebrew in a singsong Chinese lilt.

The travelers, Ibn Batuta, Marco Polo, and Parera, refer to the existence of these Chinese Jews. Later, Jesuit missionaries brought the Oriental Hebrews to the attention of the Occident. It was not until the nineteenth century, however, that the Chinese Jews made any appreciable contacts with Europe. Even among the Chinese themselves they were confused with Moslem sects; but they retained a distinctive name. They were known as Letze Kin—vein-cutters—on account of their ritual method of slaughter.

As late as 1880 there were some hundreds of these Jews, centering in Kaifeng Fu, with smaller communities at Pekin, Ningpo, and Chinkiang, speaking only Chinese, and faintly holding on to Hebrew traditions—although they still possessed some scrolls of the law, records, tablets and inscriptions as evidence of their racial continuity. In name, in physical appearance, and in their absorption of

Chinese speech and attitudes, these Chinese Jews have virtually disappeared as such; only their blurred memory remains.

What is to be the fate of those Jewish communities spread over Africa and Asia? Will they be—as in Palestine—subject to the whims of ambiguously administered Mandates? Or will they at long last enter upon the spacious and rightful privileges open to all Asiatic nationals?

At the peace tables there must be binding guarantees and more than verbal assurances that the Four Freedoms will apply to all Jewry in the Asiatic territories—all the more so as Asiatic Jewry has for generations been particularly inarticulate in the matter of its social, economic, and political status. There must be no possibility of inspired hostile propaganda

## Toward the New Day

**"No weapon that is formed  
against Thee shall prosper,  
and every tongue that shall  
rise against Thee in judgment  
Thou shalt condemn."**

*Isaiah 54, 17.*

This is the fifth and last of the series of woodcuts by Isaac Friedlander comprising his portfolio, "Invictus—Milestones in the History of the Jews."

such as would make Jews once more pitiful nomads. There must be an upsurge of economic competence, an appreciable rise in living levels, and a concerted move toward a security that will banish the present haphazard methods of eking out an indifferent livelihood—all too common in Jewish Asiatic communities. In all the Jewish quarters, from Tlemcen to Kerbala, only a minor percentage of Jews ever manage to rise out of their gray, neutral subsistence. There must be accorded to these Jews the same politico-civic prerogatives that non-Jews secure. They must be linked not only to their own nationals, and to Jewry itself, but to all human members equally—not viewed as a forlorn, Biblical backwash.





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## THE MIKADO'S JEWS

By RABBI WM. M. KRAMER

THERE are many historical speculations attempting to give the origin of Jewish life in Japan. There are old legends romantic in character, but actually no factual information is available about Jews in Japan until the early part of the 9th century, when it is known that Jewish merchants from Western Europe had reached that island to carry on trade. Along with the Portuguese explorers of the 15th century and the Dutch merchants who followed in their wake 100 years later, some Jews made their way to Nagasaki for commercial reasons. After 1854, when Commodore Perry "opened Japan to western civilization," Jews from England, France, Germany, Syria, India and Iraq, and ultimately from all countries of large Jewish settlement, entered Japan for reasons of business or adventure.

Nagasaki attracted the first Jewish settlers, undoubtedly because of its important position as a seaport, but no regular Jewish community seems to have been established until White Russian Jewish immigrants founded a synagogue, Congregation Beth Israel, in 1894. Prior to that, the Jewish Cemetery of Nagasaki was the only communal institution. In 1901, the Nagasaki Jews established a benevolent society to provide for their needy brethren at home and abroad, and one year later a branch of the Anglo-Jewish Association was founded there. When Israel Cohen, the distinguished Zionist traveller, visited Japan in 1921, he reported that Nagasaki Jewry, which once numbered over a hundred, had dwindled to four or five souls, and four years later those surviving Jews disposed of their synagogue structure for a sum of about one thousand dollars. It is thought that the Torah Scroll from the old Nagasaki synagogue, which they had originally intended to give to the Jews of Shanghai, finally was given to the Jews of Kobe.

Today the largest Jewish community in Japan is to be found in Kobe. For much of the current information about Kobe, I am indebted to S/Sgt. Marvin Resnik, who is presently stationed there and with whom I have been in correspondence. Just prior to the war there were

some 200 permanent Jewish residents in Kobe, and at the present time perhaps only 120 remain. In addition, there have always been many transients. Before the bombings there were two synagogues which are now reduced to rubble. Only a Sefer Torah escaped destruction when it was rescued from one of the burning sanctuaries.

Kobe Jewry had established "Kedo," a refugee service group, and the influence of Kobe's Jews had been an important factor in bringing the Japanese Government to endorse the Balfour Declaration, ratify the Mandate and send a commercial mission to establish trade relations with Palestine. Kobe has been the largest export-import center in Japan, and the Jews there were part of more than 5,000 non-Japanese largely engaged in international trade and commerce.

About one-half of the Jews, Sgt. Resnik reports, are of "Arabic," or Palestinian extraction. Israel Cohen had attempted to establish a Zionist Society in Kobe in 1921, and succeeded in raising \$1,000 for Zionism, but because of the fluctuating nature of the Jewish community, many of whose members simply remaining in Japan for brief periods as representatives of foreign concerns, no permanent Zionist organization then took root, but, as indicated above, Zionist sentiment remained strong. Since the end of the war, a few Jews representing foreign firms have been able to leave the country.

Yokohama had a Jewish community sufficiently prosperous to organize a Jewish paper, *The Universal Review*, in 1922. HIAS, through a local representative, had organized communal life there, but the earthquake of 1923 almost destroyed that Jewry. Israel Cohen used a copy of the By-Laws of the Yokohama Jewish Benevolent Society when he was called upon to draft a constitution for a similar group in Singapore.

That some untiring traveller described the Jewish settlement of Yokohama which he saw in 1922 as "somewhat larger than that of Kobe, comprising about 300 persons altogether. Less than one-half constituted the resident element, commercial folk of varied degree, hailing from Eng-

land and America, from the Levant and Bagdad, conducting business with all parts of the world. This element dated back nearly fifty years . . . The larger portion of the community consisted of refugees from Russia, whose number the previous year had been much greater. The refugees had all come across from Vladivostok, between which and Tsuruga there were weekly sailings, and the poor among them had been looked after by an agent of the Joint Distribution Committee of America, which had opened a Jewish Immigrant's Hostel in a large house on Main Street. The hostel comprised not only dining room, dormitories and reading room, but also a small synagogue equipped with an Ark of the Law."

Jacob Schiff, the financier and philanthropist, journeyed to Japan in 1907. Mr. Schiff had been of great assistance to the Japanese government in the raising of funds. In appreciation for his services, the Emperor invited him to a reception in the palace. The following description of that event is taken from a letter which Mr. Schiff wrote home at the time, a letter subsequently printed in a little volume called "Our Journey to Japan":

"Wednesday, March 28th is the great gala day for me personally, the private audience with the Mikado being set for half past eleven o'clock, luncheon to be served right after the audience. I am told it is the first time that the Emperor has invited a foreign private citizen to a repast at the palace, heretofore only foreign Princes having been thus honored . . . We are first shown into a large reception room, where we are received by Mr. Nagasaki, the Master of Ceremonies, who speaks English fluently, and who informs the Minister of Finance that the Emperor will receive me alone.

"He leaves us and returns shortly, stating to me that he has been commanded by his Majesty to invest me with the insignias of the Order of the Rising Sun, which the Emperor has graciously condescended to bestow upon me. Accordingly, he divests me of the Star of the



# NEW BOOKS

Reviewed by

RABBI ISRAEL H. LEVINTHAL

Second Order of the Sacred Treasure, which I had received the previous year, and replaces it by the two decorations, composing the second class of the Order of the Rising Sun. Thereupon I am taken through long halls into a smaller reception room, where the Emperor receives me standing. He is dressed in military house uniform (short jacket and Koppi), also wearing the Order of the Rising Sun and a number of medals. Mr. Nagasaki is at his side as interpreter. The Emperor extends his hand and bids me welcome to Japan . . ."

The first *minyuan* in Japan was held in 1889, and Jewish religious life has continued up to the present. One of the factors which prevents the Jewry of Japan from becoming united is the division between Sephardic and Ashkenazic Jews. This is evidenced by the Jews of Kobe. Sgt. Resnik describes the Sephardic rite prayer there and the melodies incorporated in the prayer service as being "very similar to that of the Mohammedan, mostly Arabic-style chanting." Leadership of the Sephardic community, which has its own synagogue, is vested in "a man named Tawil, who graduated from a Seminary in Palestine, but who is basically a business-man." The Ashkenazim, of Polish, Russian and German extraction, are also organized into a congregation. Their ranks have been augmented by refugees who were stranded in Japan. Sgt. Resnik reports that "they have a Rabbi, a Polish refugee named Jacoby, with whom I have spoken several times, and he is the typical, old-fashioned Rabbi." Since the destruction of their synagogue, they hold services in a private home.

Two American Jewish chaplains stationed in Osaka, some fifteen miles from Kobe, are attempting to unify the two groups and help them to build a new synagogue. But each group has its own tradition and the negotiations seems deadlocked at present.

Dr. A. L. Sachar relates this incident: In the autumn of 1932 a Japanese mission arrived in Berlin to study the National Socialist movement. When asked what he thought of the movement a member of the mission replied, "It is magnificent. I wish we could have something like it in Japan, only we can't because we haven't got any Jews." But

[Continued on page 26]

*"Conservative Judaism — An American Philosophy,"* by Robert Gordis. Published for the National Academy of Adult Jewish Studies of the Jewish Theological Seminary of America. Bebrman House, N. Y.

THERE has been a long felt need for a volume which would give a clear and concise description of the meaning and underlying philosophy of Conservative Judaism. Dr. Robert Gordis, one of the outstanding leaders of the Conservative group, has supplied this need in excellent fashion. In a small volume, within the limits of less than a hundred pages, he gives us the history of the movement from its earliest beginnings, an account of some of its most illustrious proponents, and an outline of its main thesis and purpose. He defines for us not only its negative aspects, wherein it differs from all the other current religious philosophies in Jewish life—orthodox, reform and reconstructionist—but provides us with a clear picture of its positive aspects, proving that it represents the true spirit of historic Judaism as it evolved throughout the ages.

Because of its conciseness, this work does not touch upon many theoretical and practical problems which face the leaders of the Conservative group. But it is an excellent introduction to the subject, and will undoubtedly encourage the appearance of further studies of this important and interesting subject. Dr. Gordis' book must be read by every Jew to whom the future of our religious life is of vital concern.

*"The Nightingale's Song,"* by Dorothy Alofsin. The Jewish Publication Society of America. Philadelphia.

THOUGH written primarily for the young—boys and girls of adolescent age—this book will fascinate every reader. It is in reality an autobiography, and tells the story of the childhood and youth of the authoress, who was raised on a farm, had to struggle for the means of livelihood and, despite all hardships, clung to her ambition to become a writer. She tells the story with such charm that the reader is held completely interested to the very end.

The book gives a vivid portrayal of a Jewish family far removed from the centers of Jewish life, yet clinging tenaciously to Jewish ideals and the ancient traditions of our faith. In this way, the writer has an excellent opportunity of presenting to the reader beautiful pictures of Jewish observance—particularly of the holidays—as well as of many of the home practices and customs. You see here, too, the great love for America and American ideals which that Jewish home implanted in old and young. And how simply and beautifully she portrays these ideals! Already in her youth she realized the truth of what her father tried to impress upon her, as they surveyed a woodlot after a storm, and saw many a shallow-rooted sapling lying on the ground torn from the earth by its roots—"Not only trees must have deep, strong roots to live through danger. People need roots, too. Some day you will see."

Episodes, humorous and sad, thrilling and heart-warming, are interwoven throughout the pages, and the entire story is written in a style which delights the reader.

Parents who are wise enough to guide their children in their choice of reading matter will do well to select for them this exceptionally well written book. Their children will thank them for the joy it will give them and for the new insight they will get into the lofty ideals which helped to mould the Jewish character.

*"Mother Goose Rhymes for Jewish Children,"* by Sara G. Levy. Illustrations by Jessie R. Robinson. Bloch Publishing Co., N. Y.

It is a pity that the American Jew has not yet learned the importance of implanting a love for Jewish values in the heart and mind of the very young child—the child of the nursery age. It is seldom that a parent thinks of the need of Jewish education before the child is

[Continued on page 26]



**R**ABBAN Gamaliel of Jabneh died about 110 C.E. The reign of the Emperor Trajan, a tragic period both for the Jews of Palestine and of Egypt, paralleled the last twelve years of Gamaliel's life. The death of Trajan in 117 C.E. brought much hope to the hearts of the afflicted Jews because his successor, Hadrian, manifested much kindness and sympathy in the early part of his reign. There was a prevailing rumor that the new emperor would restore Jerusalem and rebuild the temple. However, this hope was soon frustrated. Hadrian's early display of kindness soon turned to a vitriolic sourness. His promise to rebuild the temple was carried out, but it was not to be a temple to the God of Israel, but to Jupiter Capitolanus. Naturally, the Jews objected. Then began a period of cruel persecution. The final calamity was realized in the crushing of the rebellion of Bar Kochba. After that event Jews were expelled from Jerusalem and its environs. A number of prominent Jewish scholars, among them the renowned Rabbi Akiba, died the death of martyrs. The study of the Torah, and many religious practices were forbidden. The College and Court of Jabneh ceased to exist.

The younger scholars, the disciples of Rabbi Akiba, and afterward of Rabbi Judah ben Baba, one of the martyrs, were scattered and fled to Galilee. After the death of Hadrian, in 138 C.E., the kindly and well-disposed Emperor Antonius Pius reigned in Rome. It was a period of respite and gave the younger scholars the opportunity to reorganize and establish a new College and Court at a place called Usha, in the neighborhood of the Sea of Tiberias. In the meantime, a reaction against the arbitrariness of Rabbi Gamaliel and his colleagues took place. Among the many decrees and ordinances proclaimed at Usha was one regulating the method of excommunication in regard to a scholar. In Babylonian Maod Katan 17a, the following passage is found: Said R. Huna, "At Usha they made a regulation that, if the Ab Beth Din committed an offense, he was not formally to be separated, but someone was to tell him 'save your dignity and stay at home.' Should he again offend, they separate him because otherwise a profanation of God's name would follow." This, however, is at variance with the opinion of Resh Lakiah (R.

Simeon b' Lekish), a Palestinian Rabbi of the third century C.E. Said R. Lakiah: "If a scholar or disciple has committed an offensive deed, they do not separate him publicly."

This leniency towards their colleagues did not extend to the general public. In Babylonia, in particular, where the Jewish community was fairly well organized, the excommunication as a means of discipline was widely prevalent in the academies and courts of Sora and Pumbeditha. Fully conscious of their responsibility to God and to their fellow-man, the Babylonian Rabbis were strict and honest judges. Rav, a pioneer in the reorganization of religious and communal life in Babylonia, seems to have insisted on a due respect for decency and morality and, often, resorted to the use of corporal punishment or excommunication. His successor, in Sora, R. Huna, was very earnest in the execution of his decisions, as we are told in Babylonian Sanhedrin, 7b: "R. Huna, when he went to court, used to say to his attendants: 'Bring along for me the implements of my trade, that is, all that is necessary to carry out my decisions.'" Among these was the shofar, to be used when it was necessary to impose excommunication.

R. Judah ben Ezekiel, the friend and colleague of R. Huna, also a pupil of Rav, and founder of the school of Pumbeditha, was an upright and astute man but rather irascible. Once some person made a ridiculous remark about him, and R. Judah placed him under a ban. The man appealed to R. Nachman, son-in-law of the Exilarch and chief judge at Nehardea. R. Nachman summoned R. Judah before him, but he was beaten in his argument at every turn and had to drop the charge. On another occasion R. Judah heard rumors concerning the moral lapses of a certain Collegiate, but was reluctant to excommunicate him because, perhaps, of professional etiquette. Finally, however, because of the persistency of the complaints, he was forced to excommunicate him. Unfortunately for the culprit, R.

## *The Second Part of a Fascinating History of Ex-Communication*

# THE "HEREM" IN JEWISH LIFE

By DR. ELIAS N. RABINOWITZ

Judah died, and no one was found equal or worthy to release this man from the ban.

The Babylonian Rabbis were very jealous of the dignity of their class and of the court. Rav, we are told, would order a flogging for one who resisted arrest or refused to come to court at the request of the beadle or court-officer. Those who refused to accept the decision of the court were subject to the ban, though appeal was possible. It was, in a way, comparable to our contempt of court.

The Babylonian Talmud was completed approximately 500 C.E., although later additions may be traced. However, the school of Sura and Pumbeditha continued to function. As time went on, the schools acquired a greater secular power as well as religious and spiritual leadership. The head of the Jewish community of Babylonia was the "Resh Galutha," the Prince of Captivity, or Exilarch, whose ancestry was considered to be Davidic, but whose activities probably did not precede the second century C.E. During the Parthian and Persian domination of Jewish Babylonia, the Resh Galutha exercised much power. With the Arabian conquest of Iran in the seventh century, and later with the Karaitic schism, the power of the Exilarch declined, and many of his prerogatives were usurped by the heads of the Academies, known then as Gaonim. With the Arabian conquest, the language of the Jews also changed. Arabic became the vernacular of the people instead of Aramaic, though the responsa of the Gaonim continued in the Talmudic dialect, a mixture of Aramaic and the Mishnaic Hebrew.

When the Karaites began to show signs of growth, the Rabbinic leaders proclaimed the excommunication of Anan, their leader, and his followers. One result of the ban was a complete cleavage in the ranks of the Jews. Another result was that the Karaites learned to use the

ban as an instrument to keep their followers in line. It was only a century later that the proper method of combatting the Karaite heresy came into use through Saadia Gaon. The Karaites prided themselves on their knowledge and interpretation of the Scriptures. Saadia pointed out their errors through his proficiency in Bible study, his ability to think clearly, and his masterful use of the Arabic vernacular.

The Gaonim seem to have been severe in their conception of the ban. In a responsum of Paltai Gaon of Pumbeditha (9th century C.E.), printed in the *Shaare Zedek*, a collection of Gaonic responsa, we find the following statement: "A Jew who defies the court for more than thirty days after the imposition of the Nidui (minor ban) should be put in herem (major ban). This is to be done in regard to such miscreant, announce publicly that his bread is the bread of Cuth-eans (idolaters) and his wine is the wine that is dedicated to idolatry, his fruits are untithed and his books are the books of sorcerers; also cut his show-fringes (tzitzis) and impede his livelihood. Do not pray with him, do not circumcise his son and do not teach his children in the synagogue. Do not bury his dead, nor associate with him in either obligatory or voluntary association. Pour a cup of water after him and treat him with contempt and as an alien."

Maimonides, influenced by the teachings of Babylonian tradition, made the following assertion in his *Commentary to the Mishna Hulin I, 2*: "One who has committed a capital crime should receive a heavy flogging and then be excommunicated in a public ceremony before the scrolls of the Torah, which excommunication must never be revoked. He is to be disqualified from offering testimony before the court." In both these instances, it is to be noted that the culprit lost all his civil rights.

The schools of Sora and Pumbeditha were dependent for their financial support on the entire Jewry. To them were directed all the Jews of Europe, Africa and Asia for learning and inspiration. There was, however, a decline in the school of Sura after the death of Saadia. The school of Pumbeditha became the most influential force in Babylonian Jewry. It happened that in Pumbeditha, about the year 960 C.E., there was a

struggle for the succession to the Gaonate. Sura took advantage of this event and dispatched four emissaries to collect funds in the various countries of North Africa and Spain. These emissaries were taken captive and sold as slaves in various communities and then ransomed by their Jewish brethren. One of these emissaries, a certain Moses b. Chanoch, was taken to Cordova, where a rich Jewish community existed, and where an exceptional Jew, Hasdai ibn Shaprut, served as vizier to the Caliph Alhakem. Moses was an unusual scholar but possessed of the humility of his original namesake, the Law Giver. Talmudic learning in Spain at that time was at a low ebb. Soon the learning of this stranger was recognized. He was appointed head of the academy of Cordova. From that day Spain became independent of the Babylonian academies. This was the beginning of the cultural

sembled a Synod at which these ordinances were proclaimed. The most important of these decrees were the prohibition of polygamy and the requirement that the woman must also give her consent in case of a divorce. These ordinances were to be enforced in each community by the use of the ban. The promulgation of these ordinances and the concomitant excommunication was applied first to the cities of Mayence, Worms and Speyer, in Germany. The regulation concerning polygamy was further strengthened by a Synod summoned by R. Jacob Tam, grandson of Rashi, in the year 1160 C.E., and was to apply to all Jews of France and Germany. Again this regulation was to be enforced by the ban.

The use of the excommunication was directed most severely against the informer, traitor and heretic. In the Mid-

## THE JEWISH RECORD IN THE WAR

INCOMPLETE data collected by the Jewish Welfare Board indicates that some 600,000 Jewish men and women served in the armed forces. More than fifty per cent of the American rabbinate volunteered for the chaplaincy, with half of their number serving overseas. One third of the Jewish physicians of all ages were in uniform; 60 per cent of those under 45 were in the armed forces. Nearly 30 per cent of the Jewish dentists in the metropolitan New York area saw military service. Combat casualties among Jewish men and women numbered 22,042 while 29,004 awards were received by some 15,000 Jewish soldiers and sailors. One received the highest award of the nation, the Congressional Medal of Honor, and 76 earned the second highest award, the Army Distinguished Service Cross and the Navy Cross. Fifteen Jews achieved the rank of General and three others saw service as Admirals or Commodores.

glory of mediaeval Jewish Spain.

In France and Germany, just as in Spain, contact with Babylonia continued. This bond was finally interrupted in the eleventh century. R. Gershon ben Judah, who finally terminated dependence upon Babylonia, however, continued his correspondence with Hai Gaon, the last great spiritual leader of Pumbeditha, but, more out of respect for the Gaon than because of reliance on his authority. Born in Metz, Alsace-Lorraine, and receiving his instruction in Talmudic lore from a rabbi of southern France, he settled in Mayence, Germany, where he spent his long and useful life. Gershon was a great scholar, highly esteemed by his contemporaries, who applied to him the praiseworthy epithet, "Maor Hagolah," "Light of the Diaspora." His most conspicuous achievements are the "Takanoth," ordinances. About the year 1000 C.E., he as-

sembled a Synod at which these ordinances were proclaimed. The most important of these decrees were the prohibition of polygamy and the requirement that the woman must also give her consent in case of a divorce. These ordinances were to be enforced in each community by the use of the ban. The promulgation of these ordinances and the concomitant excommunication was applied first to the cities of Mayence, Worms and Speyer, in Germany. The regulation concerning polygamy was further strengthened by a Synod summoned by R. Jacob Tam, grandson of Rashi, in the year 1160 C.E., and was to apply to all Jews of France and Germany. Again this regulation was to be enforced by the ban.

A third article on the Herem by Dr. Rabinowitz will be published next month.

THURSDAY was poetry day in Mr. Ronald's class, and every Wednesday Evelyn suffered from nervous stomach.

"Like a crazy one she comes home," Mrs. Friedman complained. "And God forbid, she should take a glass of milk."

On Wednesday afternoons Evelyn walked back and forth through the apartment, carrying a little blue book and murmuring to herself in a drowsy rhythm.

She was annoyed when her mother called her to set the table. After shutting the door between bedroom and kitchen, Evelyn stood at the skylight window as if before a shrine.

"Please, God," she whispered, "please let me write a poem. Just one, please."

Today her friend Phoebe had made her come up front after class. Phoebe had to see Mr. Ronald about a revision he had suggested. At the end of their conference, Mr. Ronald had said, "And when are we going to have a poem from you, Evelyn?"

"Oh, she's so modest," said Phoebe. "I've been trying all term to get her to write."

It had been a moment of torture, blushing that way in front of Mr. Ronald, and Evelyn still felt her eyes sting at the recollection that he had used her first name. But now the ache was yielding to certainty, to an exaltation, in fact. Evelyn had the strangest feeling that she *could* write a poem. Not a limerick for a fund-raising poster, either, but real poetry. Something informed with beauty and significance, as Mr. Ronald would say.

She stepped back from the window and sat down on the bed. Though the light was dim, she continued to read from the little blue book. She had picked it up with Phoebe at a Fourth Avenue book shop during Easter week, and it meant even more to Evelyn than the anthology they studied in English. These pages did not belong to the Board of Education. Over and over she softly spoke to herself the lines she was rediscovering.

Meyer was in the kitchen, reading quietly for a change, and Vivian, thank God, was late this evening, and so Evelyn kept on wading in the lovely sounds.

"Tumbling in twenty rings into the grass."

## "PICKCHER SWEET EVA"

By JOAN KINNER

She spoke the line as Mr. Ronald would, with deliberate caresses on the t's. And more than a dozen times she intoned one line that she felt she might have written herself:

"Haunting the gates of the orchard in vain."

Her mother opened the door and peered in.

"Eva, how many times do I have to ask you, did you finish setting the table?"

This was a shocking link between poem and surroundings.

"Yes," snapped Evelyn, outraged.

"Listen to her. A nervous reg. What are you sitting in the dark for? You want to make me another expense, I should have to buy you glasses?"

"I'm not reading."

She stood up and waited till her mother went back to the kitchen. Her eyes swimming in tears, she moved into the narrow space between the foot of the bed and the dresser. She put the booklet into her apron pocket and, with elbows on the dresser, tried to recall the poem.

"Picture that orchard bright,  
Eve with her body white—"

The kitchen door slammed and Vivian was home.

"What's the smell?" was her greeting.

She came into the bedroom and took off her hat.

"Give me room by the mirror," she pushed, "and don't you do any mumbly. I worked hard today, and I ain't gonna be aggravated."

Evelyn walked scornfully into the kitchen. A lot of feeling for beauty *her* family had! Read poetry, and they call it mumbly. Her friend Phoebe ought to know them. Then she'd have a different idea about writing poetry while you lived in *this* house.

Phoebe had a room to herself, Phoebe had a desk, with a locked drawer. And in Phoebe's house they used napkins at the table. Whereas here, if you mentioned such a thing your mother wanted to know if you were opening a restaurant, and Vivian, with that greasy voice

of hers, said, "Don't get any bright ideas, kid, till you're bringing in some dough. I'm spending enough on this jernt."

Sometimes Evelyn was tempted to leave school and get a job. Then maybe she, too, would be treated like God Himself. "Come to the table," Mrs. Friedman called. "Do you want the soup to get cold?"

She was standing behind Meyer's chair with her hand on his forehead.

"Are you feeling all right, Meyerinka? You are something still tonight."

"That's right. Encourage him," Evelyn said bitterly as she took her place.

Meyer's favorite activity was to beat out pieces of music on dishes and pans, while from his mouth came sounds that Evelyn could describe only as "animal." His homecomings alone were enough to infuriate her. Four ominous raps on the door, and the announcement: "Fate knocking. Here comes the Fifth Symphony."

And then her mother told the neighbors that Meyer had musical talent!

"Oh, I'm all right, Ma," he said, freeing his head with a jerk. He twisted his nose and mouth at Evelyn and started on the soup.

"I want you to take good care of yourself," Mrs. Friedman lectured, as she sat down. "I have no money for doctor bills."

Evelyn made an agonized sound.

"He's all right," she said.

Some day she would like to tell her mother what Phoebe had related about a book by D. H. Lawrence. Except that her mother would misinterpret everything, of course.

"And what's *your* face so red for?" Mrs. Friedman stared at Evelyn. "*Gottenyn*, it's already spring, and let it be an end to sickness."

As soon as he had finished his soup Meyer began to beat his bowl with the spoon. At first only the rhythm was perceptible. Then came indistinct vocal sounds. Soon they were plain enough.



"Pickcher sweet Eva, pickcher sweet Eva, pickcher sweet Eva," he chanted.

"Ma! Make him stop. This minute!"

"Pickcher sweet Eva."

"If you don't make him stop—"

"What you so excited?" drawled Vivian. "The kid brother says you're sweet. Of course, he's only a brother."

"Pickcher sweet Eva, pickcher sweet Eva," Meyer continued, unconcerned.

Evelyn could endure it no longer. She swung around and slapped Meyer across the face.

"That will teach you to make fun of great poetry," she said.

"Oh, yeah?"

Meyer got up and pretty soon it was necessary for Mrs. Friedman to tear them apart, and for good measure she gave each a pounding of her own.

Order was restored and Evelyn went to sit in Vivian's chair. She glared across the table at Meyer, breathing hard, determined not to give these soulless people the satisfaction of seeing her cry. Phoebe could well talk about materialism, Phoebe who never saw anything like this house in her life. And Evelyn would not call it home, no matter how often Mr. Ronald corrected her.

Meyer recovered almost at once. When his mother got up for the vegetables, he leaned toward Vivian and slyly said, "Eve with her body white." That's what she reads. Ask her how the rest of it goes."

"Eva, you didn't take the soup plates off the table."

Mrs. Friedman stood holding the vegetable platter in mid-air. "How can I serve?"

Whisking out of her chair, Evelyn did not notice that the blue book had dropped out of her apron pocket. She tried to ignore Meyer's new chant:

"Body white, body white, Eve with her body white, body white, body white."

"As if I can help it if my name is Evelyn," her mind in torment protested.

When she returned to the table she saw the booklet in front of Vivian. For a moment Evelyn stood paralyzed.

"Hot stuff," said her sister between mouthfuls of food, "but these poet guys don't come right out with it. They hint around."

"Give me that book," screamed Evelyn. "You cheap, you vulgar thing!"

"I'm vulgar? Listen, kid, this beats a lotta things in 'Peppy Stories,' if you can see through the clouds. 'Picture the lewd delight'—listen to this, will yuh—'Picture the—'"

Evelyn stood up and put her fingers in both ears.

"I'm not listening to you," she yelled. "I'm not listening. Only I want my book. Mama, make her give me back my book."

Mrs. Friedman, exasperated, shook her younger daughter.

"Are you going off your head? Stop yelling!" And she grabbed the book from Vivian and tore it in half.

"A fire on you both," she said.

Evelyn grabbed her sweater and ran out blindly into the hall. She nearly fell down the stairs as she clattered toward the street. She rushed past groups of screeching children and kept bumping into crowds of people coming home from work. Her throat was burning with all the yelling she had done. She wished a car would run over her. She wished her mind could go dead.

After a while she came to the wide street along the East River and stopped with a shock.

The evening was lovely. She hadn't noticed before. It looked like eight o'clock in summer time, despite the shivery feeling in the air. Every bit of planting on the driveway meant "nature," and soon she was thinking of herself as a great soul casting itself upon wide waters. The family no longer mattered.

Rapidly she strode along a street where fleets of trucks operated by day and drunkards stretched out on the boulderlike paving-stones at night. That evening Evelyn walked the length of a dozen such streets, feeling exhilarated and not at all afraid. She had come to feel that a girl with her looks was safe, even on the East Side.

Taking off her sweater, she imagined herself a tramp on a lonely country road. Some day she would live in a hut in the woods and share the world that poets, and Mr. Ronald and Phoebe, knew so well.

As the city grew dark, Evelyn felt deeply grateful to Wordsworth for his fitting line:

"The holy time is quiet as a nun."

Various other snatches of poetry came to her mind, and she wasn't at all sure

but that poetry was a nobler art than music. She had a sudden, clear realization of what Mr. Ronald meant by "the enduring rather than the temporary, the universal rather than the particular," and she felt very sorry for those kids in class who snickered every time he repeated the phrase.

Before she fully realized what was happening, words came to her that were strange and beautiful. Softly she played with them, letting them say themselves over and over again. Evelyn wanted to put her arms around the universe.

At last she had made a poem. And not about mother and roses, as Mr. Ronald would say. She could hardly believe the words were hers. It was as if something had stood outside her and read the phrases into her. This was no doubt what Phoebe meant when she described herself as "a receptive vessel."

Her stride had slowed down to the rhythm of the verses. Her head nodded emphasis as she murmured the words she must not now forget. Phoebe was right: you should always have a pencil and paper with you. The lines seemed a miracle, with meaning beyond explanation, with a breath of greatness.

This was the most beautiful feeling Evelyn had ever known, more beautiful even than that morning last summer. Phoebe's uncle had taken them to the stadium, and the next day, as Evelyn got up, she suddenly recalled how the second movement of the Eroica Symphony went. It was a moment she would never forget, but tonight she was even more ecstatic.

"My first poem," she said, blissful in advance over Phoebe's approval. Never again would Evelyn Friedman write poster jingles in school.

It was dark when she got home.

"Why did you take off your sweater?" her mother scolded. "It's not summer yet."

The way mothers nagged! Evelyn didn't deign to answer. She went to the bathroom door.

It was locked.

Another time this would have evoked a scene, for Meyer took long baths accompanied by his peculiar vocal music. But tonight Evelyn was removed from the pettiness of life.

"Knock louder if you want to get in,"

[Continued on page 25]

# NEWS OF THE MONTH

## The Palestine Hearings in Washington

**T**HE immediate admission into Palestine of 100,000 Jews from Europe, the establishment of a Jewish Commonwealth there, the creation of an international trusteeship for the country, and the convening of a United Nations conference, under U. S. leadership, to provide havens in many countries for Jews were among the proposals placed before the Anglo-American Committee of Inquiry on Palestine in Washington, as Jewish leaders—Zionist and non-Zionist—testified.

Major proposals advocated by Jewish spokesmen were:

1. Establishment of an international commission, backed by the United Nations, as a temporary measure for early large-scale transfer of Jews from the devastated areas of Europe to Palestine, asked by Dr. Emanuel Neumann, vice-president of the Zionist Organization of America.

2. An international loan, possibly from the American Import-Export Bank, for the development of Palestine, urged by Robert Szold, another vice-president of the ZOA.

3. A United Nations international trusteeship over Palestine as a safeguard for Jewish immigration and settlement, called for by Judge Joseph M. Proskauer, president of the non-Zionist American Jewish Committee.

4. Convening of a United Nations conference, led by the United States, to provide refuge for displaced European Jews in many countries, requested by Lessing J. Rosenwald, president of the American Council for Judaism, who declared that at best Palestine was "only one of the places" that could accept the Jews.

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AT the conclusion of Rosenwald's testimony, Rabbi Stephen S. Wise, president of the Zionist Organization of America, took exception to Rosenwald's statement that advocacy of a Jewish State would

raise the question of "dual citizenship" for American Jews.

Rabbi Wise denounced this statement as a "defamation of the dead and libel of the living," as he read passages from the writings of the late Justice Louis Brandeis to the effect that "loyalty to America demands that each American Jew become a Zionist."

In requesting his two-minute unscheduled hearing Dr. Wise reprimanded Judge Joseph C. Hutcheson, American chairman of the committee, for appearing to approve the anti-Zionist testimony of Mr. Rosenwald. Judge Hutcheson re-

plied to Rabbi Wise's reprimand by stating that he required no guidance in respecting views, even when he disagreed with them.

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DR. NEUMANN's characterization of the Palestine land laws as "vestigal remains of Nuremberg legislation" drew objection from Major Reginald Manningham-Buller, British member of the committee, who asked Neumann if he thought that the Palestinian laws were intended to be an imitation of Nazi legislation. Neumann denied intent of imitation, but termed the land laws "outrageous" in the officially imposed discrimination against Jews and virtually complete repudiation of obligation which, he said, they represent.

Neumann emphatically declared his belief that Jews and Arabs "can and will

## PROF. EINSTEIN APPEARS BEFORE COMMISSION

**P**ROF. Albert Einstein, appearing before the Anglo-American Inquiry Commission, said he was against a Jewish State, but not for the same reasons as Lessing Rosenwald. He urged, however, that the bulk of the Jewish refugees in Europe be brought to Palestine. Emphasizing that he believes there will be no peace between Jews and Arabs as long as the British rule Palestine, Prof. Einstein charged Britain with violating the basic responsibilities undertaken in the Balfour Declaration.

Asked by British members of the committee if he advocated sending Jews to Palestine even though Arabs might shoot, and whether the Americans should take over Palestine from the British, Prof. Einstein replied that the administration of Palestine should be international. He emphasized that he holds Americans responsible for what the British are doing in Palestine. Difficulties between Jews and Arabs were largely artificially created by the British, he declared. He criticized the British colonial policy as based on the principle of "divide and rule," and charged the British administration with using the ex-Mufti of Jerusalem to foment trouble. As a former admirer of the British, he had come to his present convictions only after inner struggle, he testified.

Queried by Dr. Frank Aydelotte, one of the American members of the committee, as to what he would do if Arabs resisted the immigration of Jews from Europe into Palestine, Prof. Einstein replied that "this will not be the case if they are not incited." Questioned by Dr. Aydelotte concerning political versus cultural Zionism, he stated: "I was never for a political state." Judge Joseph C. Hutcheson, American chairman of the inquiry commission, then asked Prof. Einstein whether the Palestine problem could be handled other than on a political basis. It was to this question that the Jewish scientist replied that he was against a Jewish State, but not for the same reasons as Rosenwald.

Asked by Judge Hutcheson why it was to Britain's interest to foment discord between Jews and Arabs in Palestine as he had charged, Einstein said: "I will be very glad to be wrong." To a question by Dr. Aydelotte as to what authority should have jurisdiction over Palestine, he said that he favored a government which would do best for all men concerned, whether Jews or Arabs. Commissions like the inquiry committee, he added, were only a smoke screen to show good will, without there being any intention of following the advice given.

## LATE NEWS

live amicably together in Palestine." When Major Manningham-Buller asked him whether the Zionist program envisioned the evacuation of Arabs from Palestine to other countries, he vigorously replied: "There is no need for displacement of a single Arab from Palestine. They have every right to continue to live there with full autonomy." His subsequent comment that the suggestion for such evacuation came from the British Labor Party drew considerable laughter from committee members and audience alike.

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To Manningham-Buller's comment that he failed to see how amicable co-living of Jews and Arabs might be achieved in Palestine, Neumann pointed out the necessity of a sharp distinction between political strife participated in by a limited strata of Arab society, and the ordinary human relations between the mass of Jews and Arabs. He denied any racial animosity between Jews and Arabs, declaring it was the political tension which had to be resolved.

Mr. Szold testified that American Jews invested a total of \$155,000,000 in Palestine, and said that of this sum, more than \$110,000,000 was sent to Palestine as gifts through major Jewish organizations in the United States and about \$45,000,000 were private Jewish investments.

Given proper political conditions, he said, Palestine faces a period of tremendous commercial and economic development with production for world markets. He substantiated this assertion with figures showing the important role of Jews in developing Palestine's economy. The Jews of America, he stated, played a dominant part in the transformation of Palestine.

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ASKED by British committee member Wilford P. Crick about conditions favorable for Palestine development, Szold replied that the White Paper should be abolished and Jews given complete freedom to immigrate. He added that prices were now too high and should be controlled, that Palestine industry needed modern machinery and raw materials and that today the Palestine manufacturer and business man could not buy American products, such as necessary machinery, because he was hampered by British

**Z**IONIST leaders reiterated their opposition to the Anglo-American Committee of Inquiry on Palestine, and also voiced their objections to a reported British plan to submit the Palestine issue to the United Nations Organization. Addressing a meeting of the National Zionist Administrative Council in New York, Dr. Abba Hillel Silver, ZOA president, said that any proposed solution by the inquiry committee which recommends "admission of a certain number of refugees into Palestine at the price of liquidating" the objective of a Jewish State would be rejected.

Dr. Emanuel Neumann said that the proposal of Foreign Secretary Bevin that the UNO assume responsibility for Palestine is "another move in a prolonged and elaborate run-around of which the Jewish refugees are the immediate victim. He criticized President Truman for having "lent himself to this game," adding that the President's record on the Palestine question "is most confusing."

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PROF. PHILIP HITTI and Dr. Khalil Totah, both of the Institute of Arab-American Affairs, testified before the committee on the Arab attitude towards the Palestine problem. Both British and American members of the committee questioned Dr. Totah sharply after he had maintained that Arabs feared Zionist aims, and that Zionism had prevented the granting of democratic government in Palestine. A member of the British delegation referred to Dr. Totah's threat of Arab cooperation with other powers, if not satisfied by the British, as "black-mail," and said that Britain had had some

experience of that sort during the war.

Dr. Hitti, professor of Semitics at Princeton University, declared in the course of somewhat heated questioning that the Arabs would never agree to the establishment of a Jewish commonwealth. Judge Hutcheson, emphasizing the need for quick, humanitarian action to "relieve the hideous suffering of the pitiful remnants" of European Jews and "in recognition of what they have endured," asked if the Arabs would not extend a generous reception to the 100,000 Jewish displaced persons in Europe. Hitti termed Hutcheson's question "hypothetical," and that "Jewish immigration into Palestine is an attenuated form of conquest." As an American citizen, he urged opening the doors of the United States to Jewish refugees. Frank Buxton, American member, rather sharply asked Hitti if he favored opening the gates of the United States while simultaneously closing the doors of Palestine. Hitti replied with an emphatic affirmative that he would "absolutely check immigration into Palestine from now on." To Buxton's further question as to what the Arabs would consider evidence of Zionist surrender of their political ambitions in Palestine, Hitti replied, if they declared themselves as willing to be citizens of a democratic state based on the existing population, with allowance for natural reproduction.

Sir John Singleton, in an unusual display of feeling, declared that he "shuddered" for the state of the world at Hitti's assumption of the impossibility of Arabs and Jews finding mutual understanding.

sterling bloc restrictions and difficulties in getting import permits.

In response to questions, Szold said the Palestine banking situation was inadequate because there was no central bank to help individual banks over temporary emergencies and each bank had, therefore, to maintain over-large cash reserves. He hoped some of the money necessary for Palestine development would come through an international loan, possibly from the Import-Export Bank of the United States after the Bretton Woods monetary and financial agreements were in operation.

ASKED by American committeeman James G. MacDonald concerning the effect on Palestine economy of Britain's sterling bloc area, Szold replied that Palestine business men and manufacturers were hampered by it in not being able to buy needed American machinery and other goods "Palestine is fit for investment and American Jews are ready, willing and eager greatly to increase their material stake in that country provided political conditions warrant," he declared.

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JUDGE PROSKAUER severely criticized



the White Paper restrictions, emphasizing that "solemn international agreements have specifically guaranteed that Palestine is to be a country to which Jewish immigration should be facilitated." He recommended the establishment of a United Nations trusteeship over Palestine for the purpose of "safeguarding the Jewish settlement in and Jewish immigration into Palestine" as well as to help in preparing Palestine to become "a self-governing, independent and democratic commonwealth" where the religious, political and civil rights of all elements of the population would be equally protected.

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In answer to a question by American member Bartley Crum whether the immediate entrance of 100,000 Jews to Palestine might not involve friction, Proskauer said it was the function of the committee so to present the case to the Arab League as to convince them that they would suffer no harm and that it would involve no prejudice of the ultimate form of government.

Proskauer emphasized the Swiss pattern of fraternal community with its variety of peoples as an analogy of what was desired in Palestine. He expressed the hope that there would be no return of conditions identifying a state with religion. American chairman Hutcheson praised Proskauer for what he said was his pleasing judicial approach to the subject.

Mr. Rosenwald told the committee that the problem of the homeless Jews in Europe can be solved only by the United Nations Organization under the leadership of the United States.

Declaring that the American Council for Judaism believes that "Palestine can and must contribute a share" to the alleviation of the Jewish emigration problem, Rosenwald said: "But even such a contribution is possible only on renunciation of the claim that Jews possess unlimited national right to the land, and that the country shall take the form of a racial or theocratic state."

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THE leader of the American Council for Judaism pointed out to the committee that his group "rejects that Hitlerian concept that classified Jews as a race or nation." He said that Jews are members of a religion, Judaism, and must, as such, receive full equality of rights and re-

sponsibilities everywhere in the world. "We reject any thesis that asks for action on their behalf on grounds of nationality or race," he stated.

Testifying for the American Jewish Congress, Rabbi Irving Miller appealed to the committee for "a chance for Jews to try Palestine for a few years," all other attempted solutions during the last 2,000 years having failed. Sir John Singleton, British chairman, said that he appreciated the point, but commented that the course of action to be recommended by the committee might lead to trouble, and that the committee could not shut their eyes to such possible future "trouble."

Lord Morrison, Labor peer, asked Miller whether he had given any thought to the task of who would be responsible for defending a Jewish Commonwealth if established in Palestine. Would it, he inquired, be the Jews or the British or the United States, or a combination of the three, or the United Nations Organization. If a commonwealth were proposed, he declared, it would be essential that no risk be taken of a breakdown through attack by men of ill will.

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MILLER said that "we ask for no greater privilege than the United Nations Organization will grant to any other small people in the world. Either there will be security for all, or for none." He pointed to the case of Albania and Luxembourg, and Judge Hutcheson interposed the names of Lebanon and Syria.

Joseph E. Beck, executive director of the National Refugee Service, and Prof. Maurice R. Davie, director of a nationwide investigation conducted by the Committee for the Study of Recent Immigration, testified on America's experience with the 250,000 refugees who were admitted to this country.

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DR. HENRY RAPHAEL GOLD of the Mizrahi Organization of America said that Palestine was not only a necessary political, but a spiritual solution to the Jewish problem. "No substitute for it could ever be accepted by the Jewish people," he told the committee. He listed the various offers which have been made and rejected by the Jews, including Uganda, Cyrenaica, Mesopotamia, Angola, the West Indies, and portions of South America.

Mrs. Judith T. Epstein, president of Hadassah, outlined to the committee the history and work of her organization in Palestine, which, she said, had benefited Arabs as well as Jews.

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REPLYING to an invitation to testify before the committee, the Agudas Israel of America wired a declination, pointing out that the views of the organization could best be presented by the world body of the Agudah at its headquarters in London and Jerusalem.

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## Gallup Poll Finds Americans Favor Zionism

THREE-FOURTHS of the American voters who are conversant with the Palestine issue favor settlement of Jews there, although nearly half of the American public has not followed the Palestine discussions, according to a Gallup poll made public this week. Of the Jews questioned, it said, ninety per cent favor Jewish settlement in Palestine.

Fifty-five per cent of all those questioned said that they had followed the discussions on Palestine. Further questioning of this group showed that 76 per cent favored permitting Jews to settle; seven per cent were against Jewish settlement; four per cent approved if Jews favor it, while one per cent favored leaving it up to the British and another one per cent wanted the issue left to the Arabs. Eight per cent did not know how they felt on the question and three per cent gave miscellaneous answers.

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THE New Zionist Organization of America also declined an invitation it received from the committee to submit "written evidence and to make oral presentation." In a statement, the NZO said: "We flatly reject this inquiry as an obvious attempt to place a question mark upon all pledges and obligations internationally made to the Jewish people, and upon the inherent and historic rights of the Jewish people to Palestine."

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THE hearings of the Anglo-American Inquiry Committee on Palestine will open in London on January 25 and will continue through January 31, the Foreign Office announced.

# BROOKLYN JEWISH CENTER ACTIVITIES

## Rabbi Levinthal to Preach on Present Economic Unrest This Friday

THIS Friday night, January 25th, at our late services Rabbi Levinthal will preach on the subject "Capital and Labor—Has Religion Any Message for Our Economic Unrest." In view of the present unrest in the economic fields of life this subject is most timely and vital. We know that many of our congregation will be anxious to attend these services to hear the message of Rabbi Levinthal on this very important theme.

Cantor Sauler will lead in the congregational singing and will render a vocal selection. All of our members and their friends are cordially invited.

## Institute of Jewish Studies for Adults Has Most Successful Season

WE are happy to report that this year, which is the thirteenth season of the activities of our Institute of Jewish Studies for Adults, has opened under the most successful auspices. All of the classes are continuing with zeal and enthusiasm, and much progress has already been made by the students in every course.

One hundred and eighteen men and women comprise the student body for this year. Many of the students have registered for two and some for three and four courses.

We know that the readers will be interested to see the record of the number of men and women who have enrolled in each of the classes for this season. We list herewith the courses, the names of the instructors and the number of students registered for each course:

HEBREW A—Mrs. Jean Serbin-Beder—34 students

HEBREW B—Miss Betty Ungar—18 students

HEBREW C—Miss Ethel Barbanel—7 students

HEBREW D—Miss Lillie Rubec—14 students

YIDDISH—Mr. Samuel Edelheit—25 students

TALMUD A—Dr. Michael Higger—19 students

TALMUD B—Dr. Michael Higger (Special Reading of Text)—3 students  
HISTORY—Mr. Leo Shpall—18 students  
RELIGION—Mr. Leo Shpall—26 students

WEDNESDAY MORNING COURSES in History, Bible and Religion—Dr. Alexander Burnstein—26 students

## School Notes

THE General Organization of the Hebrew School, under the presidency of Julia Heimowitz, decided to urge the students to participate in the J.D.C. drive for canned goods, medicines, toys and children's clothes for the Jewish refugees in Europe. Each child is expected to bring in some item that can be shipped to Europe.

A special Hebrew School assembly devoted to Chamisha O'ser B'shvat or Jewish Arbor Day was presented by the students of Miss Barbanel's class. Fruits were distributed to the students of the Hebrew School and Sunday School. Arrangements for the distribution were made by a committee of the P.T.A. under the chairmanship of Mrs. Buchman.

The four beginners' classes are proud to announce that they have all completed the *Reshit Doav* and are now hard at work on the Siddur and a Hebrew primer.

Mid-term examinations in all classes were held during the third week in January.

A special feature of the assemblies was a story told by Rabbi Lewittes about the heroism of Jonathan and Simon, brothers of Judas Maccabees.

## Advance Notice

NEXT Friday evening, February 1st, we shall have the pleasure of hearing Rabbi Mordecai H. Lewittes, who will preach on the subject, "The Future of Jewish Education in America."

## Young Folks Meeting

THE next meeting of the Young Folks League of the Center will be held on Tuesday evening, January 29th at 8:30 o'clock and will be dedicated to the "March of Dimes." A social hour will follow and refreshments will be served.

## CLUB ACTIVITIES

### Maccabees

IN the spirit of the present critical situation in Palestine and the world at large the club devoted a great deal of time to the discussion of the recent riots in Palestine and the recent action of General Frederick Morgan. Athletic activities and other games rounded up this month's meetings.

### Tzofim

The Tzofim challenged the Chayennes to a basketball game. Although forced to bow before the winners, the Tzofim showed themselves to be worthy opponents. Like the Maccabees the current Jewish topics of the day occupied the foremost place at their meeting.

### Candlelights

The Candlelight girls are working on a club newspaper which will contain news and articles of current interest. The entire material was written by the members.

### Vivalets

The Vivalts showed a great deal of enthusiasm during their gym night when they competed among themselves in basketball, ping pong and soccer. Palestine dances, Hebrew songs, a party and discussions on "The Arab-Jewish Question" well-rounded up their meeting.

### Shomrim

The basketball game with the Saxons resulted in a tie score. The Shomrim started the scoring early in the game and after a brilliant tight come-back in the second half. Realizing the importance of the entire post-war problem, their cardinal topic was "The G.I. Bill of Rights."

### Chamisha O'ser B'shvat

In keeping with the tradition of observing Arbor Day, all the clubs arranged a Chamisha O'ser B'shvat celebration with the appropriate observance.

### Inter-Club Council

An Interclub Council was organized. The Council will consist of two representatives from each club. It will serve as a coordinating body and will plan inter-club activities.

# ANNUAL REPORT OF THE CENTER SISTERHOOD FOR THE YEAR 1945

By MRS. ISADOR LOWENFELD, President

**N**OW that we are beginning a new year for our Sisterhood, it is my duty as president to bring to you a complete report of the activities and progress made in 1945.

As you all know, our membership is composed of the wives of Center members and of women who join the Center in their own name. No dues are paid to the Sisterhood, and our income was derived from three principal sources: the annual theater party, the Mother-Daughter Victory Luncheon, and from contributions to our Cheer Fund.

Mrs. Maurice Bernhardt, Mrs. Isidor Fine and Mrs. Hyman Rachmil were co-chairmen for the very successful theater party held on the evening of April 26th, which realized a profit of \$1,698.53. More than one hundred complimentary tickets for this show were distributed to convalescent servicemen in the nearby hospitals. I express the sentiments of the Sisterhood and my own when I say that we are all very grateful to the three co-chairmen and all the members who helped make this theater party a financial success.

The Mother-Daughter luncheon was a victory celebration held in our Center Building on October 24th. The auditorium was filled to capacity and the event will be long remembered by all those who were present. Our chairman for the day, Mrs. Paul Barnett, introduced our Rabbi, Dr. Levinthal, who delivered a most inspiring address. A musical dramatization of "Porgy and Bess" was presented by Miss Jane Miller and her accompanist. On behalf of our Sisterhood and myself, I again wish to extend our most heartfelt thanks to Mrs. Morris B. Levine, Chairman, to Mrs. Paul Barnett, Mrs. Joseph Heimowitz, Mrs. Benjamin Wisner, and Mrs. Samuel Nicoll, Co-Chairmen, and the entire Sisterhood Board of Directors for their untiring efforts in making this the social highlight of the year. In addition to being a social success, we netted \$557.00.

Mrs. Paul Barnett, chairman of the Cheer Fund, reported that \$308.10 was

donated by friends and members in memory of a beloved one or on joyous occasions. This fund defrayed part of the expenses for the gifts mailed to the servicemen overseas.

In addition, a contribution of \$100.00 was received from the Goodstein family in celebration of the fiftieth wedding anniversary of Mr. and Mrs. David Goodstein. This sum will be used for the purchase of an appropriate cover for the table on the pulpit of the Main Synagogue.

Thus far, I have reported the income for the past year; now I will endeavor to itemize some of the expenditures for 1945.

One of our primary interests has always been the furtherance of Hebrew education and, as such, we have contributed two scholarships to our Center Hebrew School. Through the Women's League of the United Synagogue of America \$560.00 was presented for a scholarship at the Jewish Theological Seminary. We also contributed a partial maintenance for a student at the Yeshivah College. About twenty-five other organizations have been recipients of our contributions in various amounts.

Bibles were presented to each boy who was Bar Mitzvah at our Center, and books to all the graduates of our Hebrew School, to all our former Hebrew School pupils who were graduated from the Florence Marshall Hebrew High School, as well as to every consecrant at the Shevuoth Festival. On Chanukah, the Sisterhood presented a menorah to each one of the six hundred pupils of our Hebrew and Sunday schools.

In our desire to participate in the present campaign to erect the proposed Educational Institute of the Brooklyn Jewish Center, the Sisterhood, at its December Board meeting, pledged the sum of \$1,000.00 to the Building Fund.

Gift packages were mailed to the Center servicemen overseas for the Chanukah holiday. Through the Jewish Welfare Board, we mailed Chanukah, Purim and

Pesach gifts to the servicemen. Mrs. Joseph Levy, Jr. was chairman of this project. She and her committee filled these gift boxes and mailed them. We thank Mrs. Levy, Mrs. Benjamin Levitt and the committee for a job well done.

Passover aid was given to several needy families last year. Our Sisterhood acted as hostess on many occasions. Once a month, on the Sabbath preceding Rosh Chodesh, a Kiddush was given to the members of the Junior Congregation. One of the Sisterhood members defrays the cost of a Kiddush in celebration of some occasion. The Center Academy conducts an annual service in the Junior Congregation and provides the Kiddush at that time.

Breakfast was served to the boys of the post Bar Mitzvah class. This is a new project and will be continued once a month. Mrs. Benjamin Levitt is in charge. At the Model Seder for Pesach, we supplied the wine for the Hebrew School children.

The members of the Sisterhood helped to decorate the Succah and acted as hostesses, serving wine and cake to the members of both the senior and junior congregations.

The Sisterhood provided the refreshments for the boys and girls of the Inta-League of our Center, who sponsored a dance. The proceeds were turned over to the United Jewish Appeal.

Mrs. Samuel Fleischman, chairman, and her committee, helped serve refreshments and had Miss Snyder give a dramatic presentation of "Memoirs of My People" to the post consecrants of the Center. It was a beautiful event, and we are thankful to her and the committee.

On November 5th our Sisterhood was hostess to the two hundred delegates of the Brooklyn Sisterhoods who are members of the Metropolitan Branch of the Women's League of the United Synagogue of America. Mrs. Stephen Rey was the chairman.

We are affiliated with the Women's League of the United Synagogue of America and the Federation of Jewish



Women's Organizations. Our delegates attend their regular monthly meetings, all-day conferences and conventions. Reports of importance are presented at our meetings.

We again gave our wholehearted support to the various important fund-raising campaigns conducted during the year. For the Women's Division of Federation of Jewish Philanthropies, \$7,182.00 was raised. Mrs. Maurice Bernhardt was chairman for this campaign. For the 1945-46 campaign Mrs. Jacob Fortunoff is chairman and, thus far, we have doubled last year's amount. The full report will be forthcoming as soon as this drive is completed at the end of this month. My thanks to Mrs. Bernhardt and Mrs. Fortunoff for the grand job they have done.

For the Women's Division of the United Jewish Appeal, the Center Academy, the Eastern Parkway Hadassah and the Sisterhood of the Brooklyn Jewish Center raised the total sum of \$11,170.00 for the 1945 campaign. Mrs. Hyman Fried and Mrs. Benjamin Wissner have our thanks for acting as co-chairmen for Sisterhood. Mrs. Kalman I. Ostow sold a number of tickets for the "Night of Stars," the proceeds of which also were contributed to the United Jewish Appeal.

More than \$2,500.00 was received from Center members for the Red Cross Emergency War Fund drive. Mrs. Albert Witty again was our chairman.

Mrs. Maurice Bernhardt continued the Red Cross Work Room at our Center for the first five months of last year. Thousands of surgical dressings and garments, sewn and knitted by our Red Cross women, were turned over to the National Red Cross.

Mrs. Bernhardt was chairman of the Yugoslav Relief, and \$1,400.00 was raised for medical supplies and food for the Yugoslavian people. We are most grateful and appreciative for her accomplishments of these tremendous tasks.

Food was sent through the Jewish Council of Russian War Relief to the people of Russia.

Clothing for the United National Clothing Drive was collected at our Center, assorted by the women of our Red Cross Unit, and shipped to the devastated areas of Europe.

Our Sisterhood cooperated in two important bazaars held in our Borough—the Hebrew Home and Hospital for the Aged, which took place in the month of March, and the Jewish Day for the Blind, during the month of May. Mrs. Herman Raabin, Mrs. David Spiegel, co-chairmen for Home Day, netted \$1,800.00. It exceeded the amounts raised in the past two years. A vote of thanks is due to Mrs. Raabin and Mrs. Spiegel and the members of the Committee for their untiring efforts in achieving this fine result. In recognition of our efforts for Home Day this year, as well as for the past few years, a three-bed room was dedicated in honor of the Sisterhood of the Brooklyn Jewish Center.

Mrs. Hyman Fried, Mrs. Samuel Stark and Mrs. Stephen Rey, co-chairmen for Jewish Day for the Blind, raised \$380.40. Our sincere appreciation and thanks to them and to the Committee.

Throughout the year Mrs. Stephen Rey and her committee worked untiringly to fill the Center's quota for the sale of war bonds. For the Seventh War Loan Drive more than \$300,000.00 worth of bonds were sold and for the Victory Loan \$284,445. It was a splendid showing, for which the Sisterhood is grateful to Mrs. Rey and her co-workers.

#### DONATIONS TO SISTERHOOD 1945 CHEER FUND

Mrs. Charles Bellin	Mrs. Oscar Kurshan
Mrs. Maurice Bernhardt	Mrs. Morris B. Levine
Mrs. Alex Bernstein	Mrs. Isaac Levingson
Mrs. Phillip Brenner	Mrs. A. Lieberman
Mrs. Frank Brodie	Mrs. Isador Lowenfeld
Mrs. Morris Brukenfeld	Mrs. Edward Manes
Mrs. Lena Christenfeld	Mrs. Anthony Marvin
Mrs. Charles Dilibert	Mrs. Morris Miller
Mrs. Philip Fabricant	Mrs. Gabriel Neustadter
Mrs. Morris Friedman	Mrs. Kalman I. Ostow
Mrs. Joseph Goldberg	Mrs. Herman Raabin
Mrs. Ira Gluckstein	Mrs. Hyman Rachmil
Mrs. David Goldberg	Mrs. Stephen Rey
Mrs. A. L. Goldman	Mrs. Louis J. Roth
Mrs. David Goodstein	Mrs. Joseph Schorr
Mrs. Samuel Greenblatt	Mrs. Joseph Schrier
Mrs. Harry Greene	Mrs. Samuel A. Seeger
Mrs. Jacob Greenspan	Mrs. Louis Simon
Mrs. Harry Gross	Mrs. Samuel Stark
Mrs. David Halpern	Mrs. Samuel Straussberg
Mrs. Harry Heiman	Mrs. Harry Warshawsky
Mrs. Joseph Heilmowitz	Mrs. Albert Witty
Mrs. Joseph Horowitz	Mrs. Louis J. Woff
Mrs. Samuel Katz	Mrs. Louis Zankel

Our Cultural Chairmen, Mrs. Israel H. Levinthal and Mrs. Morton Klinghoffer, gave much thought to the programs of our membership meetings, and you will agree with me that they have been most interesting and enjoyable.

Mrs. Paul Barnett, as chairman of the Nominating Committee, had a very difficult task. I wish to thank her and the Committee, on behalf of the Sisterhood, for discharging their duties in a most capable manner.

Before concluding my report, I wish to express the appreciation of our Sisterhood members, as well as my own, to our President, Judge Emanuel Greenberg, to all the other officers of our institution, for their cooperation, and to our Administrative Director, Mr. Joseph Goldberg, for his helpful advice and able assistance. Our very sincere thanks to Rabbi Levinthal for his counsel and inspirational guidance.

We are deeply grateful to the girls of the office staff for their services in our behalf.

Finally, to you, my fellow-officers, all my chairmen and their committees, as well as the Board members, a hearty thank-you for sharing in my responsibilities as president of the Sisterhood for the past five years. It has been a pleasure working together with you throughout these years, and I will always be grateful to you for your loyalty and cooperation. I also want to thank all the members of the Sisterhood for their attendance and encouragement.

Now I am happy to turn over my office to my successor, Mrs. Maurice Bernhardt. It is because of my knowledge of her ability and of her interest in the Brooklyn Jewish Center, that I feel confident that our Sisterhood will be in most capable hands. To you, Ruth, I pledge my continued active interest and wholehearted cooperation.

#### Sisterhood Executive Board Meeting

THE next regular meeting of the Executive Board of the Sisterhood will be held on Monday afternoon, January 28th at 1:30 o'clock. Members of the Board are requested to please attend.

# APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABRAMOWITZ, SID

Res. 440 Brooklyn Ave.

Bus. Internal Revenue

Single

*Proposed by* Herman Lambert,  
Irving Kramer

ARBER, BEN M.

Res. 2201 Caton Ave.

Bus. Clothing, 140—5th Ave.

Married

BADASH, JACK

Res. 1357 Eastern Pkwy.

Bus. Glassware, 745 Avenue of  
Americas

Single

BERNHARD, MURRAY

Res. 45 E. 40th St.

Bus. Printing, 121 Varick St.

Married

*Proposed by* David Sperling

EKLIND, DR. MORTIMER M.

Res. 634 Empire Blvd.

Bus. Physician, Same

Single

EPSTEIN, HERBERT

Res. 1306 Union St.

Single

*Proposed by* Samuel Rottenberg

FELSHER, HAL-CURTIS

Res. 586 Midwood St.

Bus. Engineer, 71 W. 45th St.

Single

*Proposed by* Dr. Arthur Raeder

FINKELSTEIN, HARRY

Res. 1040 Carroll St.

Bus. Dresses, 134 W. 37th St.

Married

*Proposed by* Louis Glaubman

FISCHER, ARTHUR F.

Res. 453 Empire Blvd.

Bus. Auctioneer, 71 W. 45th St.

Married

*Proposed by* Joseph M. Horwitz

FLAMM, JULIUS JAY

Res. 29 Hampton Pl.

Bus. Lawyer, 44 Court St.

Married

*Proposed by* Joseph Goldberg

FRIEDLANDER, SIDNEY

Res. 110 New York Ave.

Bus. Heating, 165 Atlantic Ave.

Married

*Proposed by* Louis Glaubman

KATIMS, HERMAN

Res. 115 Lenox Rd.

Bus. Optometrist, Pt. Washington,

L. I.

Single

KATZ, NATHAN

Res. 1671 Sterling Pl.

Bus. Glass, 745 Avenue of Americas

Single

KOLBERT, MILTON

Res. 751 St. Marks Ave.

Bus. Knit Wear, 147 W. 35th St.

Married

*Proposed by* Louis Kenin

KRAUSS, DR. SIDNEY

Res. 1461 Carroll St.

Bus. Dentist, Same

Single

*Proposed by* Robert Krauss

LADIN, VICTOR L.

Res. 40 Linden Blvd.

Single

LANGSAM, BENJAMIN L.

Res. 25 Lefferts Ave.

Bus. Attorney, 16 Court St.

Married

*Proposed by* Philip Langsam

LEE, ROBERT

Res. 601 Crown St.

Bus. Lumber, 4401 Avenue H

Single

*Proposed by* Milton J. Goell

LEVINE, SEYMOUR I.

Res. 468 Crown St.

Bus. Knitting, 1086 Cypress Ave.

Single

*Proposed by* Benjamin Kaplan,

Joseph Goldberg

LUBIN, MORRIS S.

Res. 606 Belmont Ave.

Single

MAISLER, HERBERT

Res. 350 Lefferts Ave.

Bus. Navigation Equip., 38 Water St.

Married

*Proposed by* Maurice Kozinn

MESTER, LAURENCE W.

Res. 555 Crown St.

Bus. Publishers, 350—5th Ave.

Married

*Proposed by* Jacob S. Hurwitz

MEYEROWITZ, ARTHUR

Res. 25 Parade Pl.

Bus. Accountant, 51 Chambers St.

Married

*Proposed by* Mort J. Zimmerman

SAGE, EMIL

Res. 568 Osborn St.

Bus. Ladies' Underwear, 141 W. 24th  
St.

Married

SALZMAN, SEYMOUR

Res. 1715 Caton Ave.

Bus. Advertising, 10 E. 43rd St.

Single

SCHARFF, ROBERT

Res. 546 E. 98th St.

Bus. Ladies' Underwear

Married

SCHOENFELD, MORTON H.

Res. 221 E. 18th St.

Bus. Machinery, 105—4th Ave.

Single

SCHULMAN, JACOB

Res. 1497 Carroll St.

Bus. Smelting, 74 W. 46th St.

Single

*Proposed by* Milton J. Goell

SEGAN, SEYMOUR I.

Res. 100 E. 18th St.

Bus. Clothing, 140—5th Ave.

Single

*Proposed by* Martin Segan

SELDIN, MILTON

Res. 1472 President St.

Single

*Proposed by* Morris Brukenfeld

SELIGMAN, SEYMOUR

Res. 1383 President St.

Bus. Plastics, 378 Throop Ave.

Single

*Proposed by* Morris Levin,

Joseph Goldberg

SIEGEL, IRVING

Res. 25 Parade Pl.

Bus. C.P.A., 51 Chambers St.

Married

*Proposed by* Mort J. Zimmerman

**STACHENFELD, WILFRED S.**

Res. 365 New York Ave.  
Bus. Lawyer, 103 Park Ave.  
Married

*Proposed by Judge Emanuel Greenberg*

**SUGAR, FRANK L.**

Res. 201 Crown St.  
Bus. Pharmacist, 44-21—30th Ave.  
Married

*Proposed by Jacob Rosenfeld*

**THOMAS, WILLIAM A.**

Res. 1212 Union St.  
Bus. Labor Relations Counsellor  
Married

*Proposed by Irving J. Katz*

**TRACHTENBERG, MRS. V.**

Res. 1001 Lincoln Pl.  
Bus. Insurance, 149 Broadway

**WEINBERG, MARTIN J.**

Res. 951 Carroll St.  
Bus. Food Products, 951 Carroll St.  
Married

*Proposed by Harry Rubin*

**WIEDOR, MISS ELAINE**

Res. 1718 Quentin Rd.  
*Proposed by Shirley Helfans,*  
Ethel Jaffe

The following have applied for re-instatement:

**FREY, DAVID**

Res. 960 Sterling Pl.  
Bus. C.P.A., 92 Liberty St.  
Married  
*Proposed by David Halpern*

**ISAACS, JOSEPH**

Res. 735 Montgomery St.  
Bus. Restaurant, 303 W. 125th St.  
Married

**ROTTENBERG, STANLEY H.**

Res. 135 Eastern Pkwy.  
Bus. Art Needlework, 10 W. 20th St.  
Single  
*Proposed by Samuel Rottenberg*

**ADDITIONAL APPLICATIONS****BECKERMAN, FRANK**

Res. 899 Montgomery St.  
Bus. Clothing, 1107 Broadway  
Single  
*Proposed by Miss Rose Beckerman*

**BLANK, ROBERT**

Res. 295 Ocean Parkway  
Bus. Student  
Single

**ENDER, MARVIN**

Res. 915 E. 9th St.  
Bus. Baker's Supply, 169 Duane St.  
Married  
*Proposed by Samuel Palley*

**FISCHER, MAX**

Res. 4582 Kings Hwy.  
Bus. Paper Boxes, 252 Newport Ave.  
Married  
*Proposed by Center Academy*

**GOLD, MURRAY**

Res. 572 Lincoln Pl.  
Single  
*Proposed by Sidney A. Gold*

**GOLDBERG, HAROLD R.**

Res. 110 Lenox Rd.  
Bus. Insurance, 32 Court St.  
Married  
*Proposed by Samuel H. Goldberg*

**RABINOWITZ, ARTHUR**

Res. 1845 Sterling Pl.  
Single

**SILVER, JACK**

Res. 130 E. 96th St.  
Bus. Men's Wear, 643 Broadway  
Single  
*Proposed by Miss Rose Beckerman*

**SOLOMON, MORTON**

Res. 268 Liberty Ave.  
Bus. Ambulance Serv., 101 Liberty Ave.  
Married  
*Proposed by Dr. Harry I. Samuels*

**BASKETBALL GAME**

Sunday Evening, January 27th

Brooklyn Jewish Center

vs.

Jersey City "Y"

Preliminary Game 8 o'clock

—Admission—

Center members — 50¢

Non-members — 75¢

## CENTER BULLETIN BOARD

**FORUM LECTURES**

NEXT LECTURE

Monday Evening, February 4th  
at 8:30 o'clock

**ANNA LOUISE STRONG**

Noted authority on Soviet Russia. Author of "I Change Worlds," "The Soviets Expected It," "I Saw the New Poland," etc. In Poland and the Balkans directly after their liberation by the Red Armies. Visited various parts of the Soviet Union in past eighteen months

—Admission—

Free to Center members  
30¢ (incl. tax) to non-members

Monday Evening, February 18th

**MAX LERNER**

Author, editor, distinguished liberal commentator, principal editorial writer of the New York newspaper "PM"

—Admission—

30¢ (incl. tax) to members  
50¢ (incl. tax) to non-members

**ROUND TABLE  
DISCUSSION GROUP**

NEXT SESSION

Monday Evening, February 11th  
at 8:30 o'clock

SUBJECT OF DISCUSSION:

"Anti-Semitism—How Shall  
We Face the Problem?"

Speakers to be announced



### Sabbath Services

KINDLING of candles at 4:40 P.M.

Friday evening services at 4:45.

Sabbath services, Parsha "Yitro," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 4:30 P.M. sharp. All are welcome.

Mincha services at 4:00.

### Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 5:00.

### Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Meyer Abrams on the Bar Mitzvah of their son, Bertram Allen, which will be celebrated at the Center this Sabbath morning, January 26th.

### Acknowledgment of Gifts

WE acknowledge with thanks receipt of gifts for the purchase of Prayer Books and Taleisim from the following:

Mr. Benjamin Kaplan, in honor of the marriage of his son Leonard George on December 19, 1945 and the birth of a daughter to his children, Mr. and Mrs. Bennett Berman.

## ANNUAL MEETING

of the  
BROOKLYN  
JEWISH CENTER

Thursday Eve., January 31st  
at 8:30 o'clock

President's Annual Report  
Election and Installation of  
Officers, Members of the Board of  
Trustees and Governing Board

ENTERTAINMENT BY  
James Jewell

Leading Baritone of the Smash Hit,  
"Song of Norway"

Limited to Center members and their  
wives upon presentation of their mem-  
bership cards.

Mrs. Aaron Lewis, in memory of her late husband, Aaron Lewis.

Mr. and Mrs. Emil Mogul, in memory of the late Mr. Elias Bernstein.

### Citations and Awards to Sons of Center Members

MAJOR IRVING HURWITZ, U. S. Air Corps, son of Mr. and Mrs. Jacob Hurwitz, was awarded the Bronze Star Medal for distinguishing himself by meritorious services in connection with the military operations against the enemy during the period from November 15, 1944 to July 19, 1945.

1st Lieut. Jules A. Wiener, son of Mr. and Mrs. Isaac Wiener, was awarded the Air Medal as a member of the Troop Carrier Squadron and Commandos for meritorious achievement in aerial flights. He was also awarded the first Oak Leaf Cluster and the Distinguished Flying Cross for extraordinary achievement while participating in the operational flights.

### LT. MURRAY KARRON KILLED IN ACTION

WE regret to announce that Lt. Murray Karron has been reported killed in action while flying over Japan in January, 1945. He had been reported missing. We extend to Mrs. Karron and the family of the deceased hero our sincerest expressions of condolence in their bereavement.

### A CAREER IN LIFE INSURANCE BUSINESS

A free course in preparation for state license in methods and sale of life insurance as a specialist. A suggestion to returning service men.

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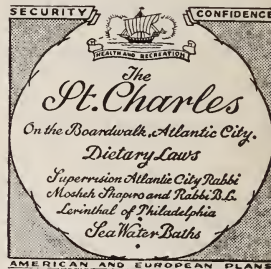
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### Congratulations

OUR heartiest congratulations and best wishes are extended to Mr. and Mrs. Karl A. Blaustein of 1402 Union Street on the celebration of their 25th wedding anniversary on January 19th.



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## PICKCHER SWEET EVA

[Continued from page 14]

her mother suggested. "Call him. He can't hear you."

Evelyn turned from the bathroom door.

"I will not shout," she said.

Meyer was running more water. Hm, she knew his baths. Sometimes he took as long as twenty minutes merely to dry himself. She had timed him.

With inner dignity, though outward haste, she went to her box in the bedroom, unlocked it, and got her diary. Returning to the kitchen, she snatched her purse from the top of the ice-box and ran to the door.

"Children I have," her mother began, "one crazier than the other! Look at the clock. Don't you want supper? I saved it for you."

"No I'm going to find a bathroom," and murmuring the precious lines of the poem, Evelyn rushed out again.

Let her mother hammer on the bathroom door! Let her get sore at her own sweet pet. What did all that matter now?

She walked quickly into Mrs. Miller's cafeteria. There she made herself comfortable and sat down to cake and coffee. The cost was three bus fares, but she must not think of money tonight. Nor did she give heed to the noisy people in the place nor to the glaring red and blue lights reflected on her table from the window sign.

In the stale smell of cabbage and onions Evelyn wrote down the glowing lines that had so mysteriously come to her. She was pleased with the pattern, entirely unpremeditated, and though she knew it was immodest she couldn't help feeling that this was to be the best poem yet submitted this term. Mr. Ronald would look with new eyes upon her: she would no longer be just Phoebe Tobin's friend.

Late that night she sat polishing the poem. Once her mother came into the kitchen and demanded an explanation.

"What monster of a teacher is it that can give so much homework? Tell him to go ruin the health of his own children. Look at your eyes, wild like a crazy one's."

"Aw, I'm through now," said Evelyn. Half an hour later she tip-toed into the bathroom to make still further changes.

It was so inspiring to work after midnight.

Her mother came knocking on the bathroom door.

"Who pays the electric?" she whispered angrily. "You?"

"Oh, I have cramps," Evelyn lied.

If Itzy-witzy could take long hours, so could she! But soon, too soon, she heard Vivian's key in the door and she fled to the bedroom. First come, first served, was the sisters' rule, and Evelyn wanted terribly to sleep near the window tonight. Not that the sky was visible through the skylight, but she could imagine it from memory. Never would she forget how it had looked this evening, a lovely accompaniment to the turning-point in her life.

Vivian turned on the electric switch and squinted at her sister.

"Pretending to be sound asleep, ain't you, little—"

Evelyn restrained a shudder.

"Eve with the white form," snickered Vivian.

Evelyn screwed her eyes tight. Her sister might pinch her arm forever: she would give no sign. Lovers of beauty must simply ignore the less unfortunate part of humanity. Some day Vivian would get married and Evelyn would have the bed to herself and no smell of cigarettes or liquor. Tonight only one thing seemed important.

"I have written a poem!" Evelyn sighed happily.

The next morning the far-away feeling persisted. Not even Meyer's "Pickcher sweet Eva," at breakfast, could break into Evelyn's mood.

On the bus, at the last minute, she changed "moving row" to "magic row" and surveyed her manuscript with satisfaction. She decided not to show it to Phoebe. It must come as a surprise in class.

The bus jerked to a stop and dozens of students scrambled out. Evelyn moved with them automatically. She was busy lip-reading the lines:

"We are no other than a magic row  
Of moving shadow shapes that come  
and go,

Held in the midnight sun by the  
Master,

The sun-illuminated Master of the  
Show."

Yes, it was much better. How funny to have written "midnight show" at first, as if it were a movie!

Proudly she walked into Mr. Ronald's room and laid the offering before him. "For class today," she said, her lips trembling as she smiled at him.

Evelyn did not see the shadow of a Persian poet that fell on Mr. Ronald's desk.

"What," Mr. Ronald asked his colleagues at lunch time, "do you do about plagiarism? Today I have a stanza from Omar Khayyam."

"Congratulations," said one of the teachers. "All I ever get is Longfellow."

"And Edgar Guest!" groaned another.

Mr. Ronald himself could not take the matter lightly. He was furious with the Friedman girl. Did she take him to be a fool?

---

## HONOR ROLL

---

The following is a list of promotions in rank of children and grandchildren of Center members serving in the Armed Forces:

Blumberg, Emanuel R., Sgt.  
Brodie, Berton M., Pfc.  
Cohen, Roy G., Pfc.  
Feldman, Efron, Pfc.  
Goodman, David S., Capt.  
Greenblatt, Gilbert M., Capt.  
Horwitz, Harold, Sgt.  
Hyde, William H., Lt. Col.  
Karlin, Martin, S/2/c  
Korchin, Leo, Major  
Kurshan, Daniel, RT 1/c  
Levy, Allan, Pfc.  
Morris, Henry, Pfc.  
Rauch, Hobart, S/Sgt.  
Rose, Edward J., Cpl.  
Rubin, Donald, Sgt.  
Schlesinger, Frank, Capt.  
Shack, Richard, PHM 2/c  
Shofler, Walter, Capt.  
Silber, Stanley, S/2/c  
Spiegel, Alan, Pfc.  
Stark, Leonard, Capt.  
Wedeen, Robert S., Pfc.  
Wesley, Harry, Major

---

## "KL A-21670"

a day several miles from their living quarters to the plant, which was constantly exposed to Allied aerial attacks. Ella's last chapter of serfdom was entitled "Belsen." There she worked as a "nurse" in what was called, with the German sense of irony, *Schonungsblock*, station for careful treatment. It harbored those who were on the verge of death. Her main work consisted of dragging the corpses from the beds. "We pulled them by their legs across the room and down the staircase, their heads banging on each step."

Finally, in the spring of 1945, the Americans liberated Belsen. Had they come only a little later, they would not have found anyone alive. For two weeks there had been no bread for the prisoners, who received nothing beyond a half pint of an awful "soup" per day. When the American tanks moved in, only a few prisoners had the strength to rise from their bunks and to meet their liberators on the road, throwing green branches of trees upon the rattling tanks as a sign of gratitude.

"A few weeks later a delegation of the Swedish Red Cross arrived and took some of us girls to Sweden." Ella stopped. I felt that there was something she would have liked to add to her simple narrative, to judge by the expression of her eyes—some message, some appeal. But she was no orator, just a young girl of twenty in a strange land.

I think I know what you would have liked to add, dear little Ella. You could—no, should—have said to us: You were the lucky ones who were spared that ordeal. You were having a good time in this fine country while millions of your brethren were butchered in Europe. I do not begrudge you your happiness. But do not forget those who were killed so that you might live. Do remember those who are still kept in concentration camps, as though the war had not been won, who continue the same wretched life except that they are not being beaten by their present guards. Think of them, and urge your countrymen that something be done for those "Displaced Persons" who bore the brunt of Hitler's war against mankind!

I wish you good luck, dear Ella, and I beg you to forget the horrors of the past

[Continued from page 6]

in this good country which, whatever its shortcomings, is still a great place in this most imperfect world. You have been here only for a few weeks; within a few months, you will have changed, too. You will be less shy, and you will learn to laugh as heartily as girls of twenty laugh. Within a year you will be a glamor girl, and there will be nothing to distinguish you from any American-born girl save, perhaps, a look of sadness in your eyes. And yet I feel that you will not fail to work with us, who consider it their task to liberate mankind from the Four Fears, and to give it, instead, the Four Freedoms. You will not forget the horror you have seen in your four years' hegira through the Nazi hell, neither will we

obliterate the memory of those who perished for us. Some day, Ella, you will come across a jewel of American literature—of world literature, and you will remember those words, as though they had been culled from the Prayer Book you kept through all those years of affliction:

"It is rather for us to be here dedicated to the great task remaining for us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth."

## THE MIKADO'S JEWS

[Continued from page 11]

Japan found her Jews, the some four hundred families who lived in Tokyo, Nagasaki, Kobe, Osaka and Yokohama, and the axis which incorporated Berlin and Rome could properly include Tokyo.

No special cognizance was taken of Jews, as Jews, in Japan until 1936, when Japan signed the Anti-Soviet Pact with Germany. There were a few anti-Jewish meetings that year and anti-Jewish articles began to appear in the Japanese press. In 1937 Zionist fund-raising activities were banned and two years later the Kokusai Seikei Gakkai, a Japanese anti-Semitic organization, was founded.

In 1940 an influential Tokyo newspaper advocated legislative anti-Semitism, and just prior to the attack on Pearl Harbor the Japanese refused to permit even transit-visas to refugee Jews from Europe.

The future of Jewish life in Japan depends entirely on what attitude the Japanese government will take toward all "foreigners" when the day of United Nations military occupation ends. It may be that the presence of American Jewish soldiers and their chaplains will strengthen that Jewry, or it may be that an anti-foreign wave will destroy it.

## NEW BOOKS

[Continued from page 11]

seven or eight years of age; and yet all psychologists are agreed that those formative years in the very early life of a child are very significant in the moulding of the child's personality.

Sara J. Levy, the author of this beautiful volume, has recognized this need, and has compiled a work which I am confident will be welcomed by all intelligent Jewish parents. What the popular Mother Goose Rhymes have done for generations in winning the hearts of little children, these Jewish rhymes will ac-

complish for Jewish children. Many of the jingles include Hebrew words and phrases which give the child a pleasant contact with the Hebrew language and a happy attitude toward it. One must read these verses in order really to appreciate them.

What adds to the charm of the book are the excellent illustrations, which help to impress the meaning of the various themes. This reviewer hopes that this book will find a place in the home of many a young Jewish child.



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CHARLES ROSENTHAL, Director

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